

**AN ENGLISH TRANSLATION
OF**

**DISSERTATIO THEOLOGICO-
HISTORICO-PHILOLOGICO-
LITERARIA**

DE

**CULTU SERPENTUM
APUD ANTIQVOS
VARIIS ANIMADVERSIONIBUS
ORNATA**

**BY THE AUTHOR
JOHANN CHRISTIANI KOCH.**

A quick guide and some notes to the Translation I have provided.

In order to make it as easy as possible, as fast as possible, and as clear as possible, for someone else to refine this translation I have started, I have chosen the following formatting components:

- 1) I typed out the entirety of the book in its original languages manually (where possible), in order to produce a Text Document format which someone else can copy/paste into a translator directly, or use to communicate digitally with other people across the world. Where I could not find the correct alphabet characters within a language, and exhausted what I believed to be all possibilities of making an accurate copy of the non-Latin foreign language text, I have copied and pasted the original text section, in photo format, to enable others to see exactly what I was looking at. If they can see the original photographic image of what I saw, maybe they will be more familiar with the writing styles and be able to quickly rectify/add the correct original text and translation to this work. Ideally, they would type out the original text, with it being as close as possible to the original alphabetical characters that are contained in the original.
- 2) I laid out the first page, and all proceeding pages of the Latin original, on the left-hand side pages, with the English translation on every right-hand page. This was to enable others to be able to do a side-by-side comparison and check for errors, without having to flick over to a concealed page, back and forth.
- 3) I have deliberately separated the main text, and the footnotes on each page, stating what page each one corresponds to, what type of text it is, and whether it belongs on the left-hand side original text, or on the right-hand side of the translated text. The aim of this was to make it easy to quickly match what you are reading, with what you are translating. For example, "start of page 10 Main text (1/2 of page 10/64)" is broken down into the following components: "start of page 10 Main text" means that this is the main text on the top half of page 10, and it is not the footnotes from page 10. The "(1/2 of page 10/64)" part is broken into 2 separate components. The first 1/2 means that it's the original Latin text which is always on the left-hand side pages. If it was to say (2/2 of page 10/64), the 2/2 would mean it was the main text of page 10, but was the English translation which would feature on every right-hand side page. If the text is the footnotes from page 10, in the original Latin language from the book, it would be "Start of page 10 footnotes (1/2 of page 10/64)" and if it was the footnotes from page 10 which are translated into English it would be "Start of page 10 footnotes (2/2 of page 10/64)". I'm sure this will be obvious to many. It is more of a "better to be safe, then sorry" precaution to explain this detail.
- 4) I have used different colour text, on the newly translated English version to make the text of different languages stand out extremely clear for cross referencing. This was due to not everyone being able to speak or understand all languages. This should enable separate people to focus on the language they are best accustomed to (their native language, ideally). The colours I chose for each language are as follows:

Latin = Black coloured text

German = Red coloured text

Greek = Green coloured text

French = Blue coloured text

- 5) Where possible, I have extended the short hand text of citations. I did this for a couple of reasons.
 - A) The first reason was to enable a smoother translation. When words are shortened, it seemed to make the translator reproduce the text with errors. I found putting brackets around the citations, or even outright removing the citations from the text passage did help for a cleaner, more understandable translation. The removal of the shorthand citations didn't always help, but it was quite clear when it did help, and when it did not.
 - B) The second reason for doing this, was to enable myself, as well as others, to easily find the works cited. Not every author, or every work cited was I able to locate or identify. Hopefully where I failed, others will succeed.
- 6) I have tried my hardest to make a 1:1 copy of the original Latin text, but there were some spelling errors within it, which would not translate properly and slightly obscured the text. I have tried my hardest to keep everything original, but there was definitely at least one word which had 2 of the same letter characters, in a row, when there should definitely only have been one single letter. This was an extremely rare occurrence (I specifically remember encountering this once, which happened yesterday as I was finishing the 2nd draft of this book. As I am writing this now, it's the 3rd draft). If it happened once, I am sure it may have happened a couple of times. It is hard to know because this has been a 10-month long project so far, and I have been learning as I go along. It was not until I was half way through the first draft that I realised I made some extremely large errors by ignoring spacing between words/symbols/punctuations. I had no idea it was obscuring the text. To be completely serious, there are many variables of what can obscure the original text's meanings. I am not even certain that a perfect 1:1 reproduction in English would be enjoyable to read. Giving comment from what I have experienced whilst reading it myself so far, it appears there are some words missing from here and there which makes a sentence sound broken and lacking a word or two. Where this was the case, I did try to make the English form a more coherent sentence. This is of course, an opinion. I am definitely no expert on translation.

I hope the information I have provided in the previous page is enough to explain exactly what this translation contains, and will enable anyone with more skills than me to help make it perfect and give them easy navigational tools to aid them. It is sad when information gets lost. I hope what I have done already is enough to at least give a brief outline of the books contents and maybe bring some old information to a new mind.

MAXIMILIAN KRZYSZTOF WILCZYNSKI

Oxfordshire, England. 20/10/2022.

Front page (1/2 of 64 pages)

**DISSERTATIO THEOLOGICO-HISTORICO-PHILOLOGICO-LITERARIA
DE
CULTU SERPENTUM APUD ANTIQVOS
VARIIS ANIMADVERSIONIBUS
ORNATA**

AVTORE M. IOH. CHRISTIAN. KOCH.

LIPSIAE,

APUD HAEREDES IOHANNIS GROSSII, ANNO MDCCXVIII.

End of front page (1/2 of page 1/64)

Front page (2/2 of page 1/64)

**A THEOLOGICAL-HISTORICAL-PHILOLOGICAL-LITERARY DISCUSSION
ON
THE CULT OF THE SERPENT AMONG THE ANCIENTS
WITH VARIOUS
OBSERVATIONS**

BY THE AUTHOR JOHANN CHRISTIANI KOCH.

LEIPZIG,

AT THE HEIRS OF JOHN GROSSI, IN THE YEAR 1788.

Conspectus Dissertationis Cap. Primi

Sect. I. de Idololatriae ortu in genere.

- §. I. Autores recensentur , qui de Idololatriae origine egerunt.
- §. II. Derivatur ortus ejusdam a syderum cultu.
- §. III. ab imaginibus , ubi incidenter de Theraphim , & cultu Imaginum apud Pontificios.
- §. IV. a defunctorum, Majorum veneratione.
- §. V. a cultu Angelorum , ubi quaestio ; Num angeli e Lumine Nature demonstrari possint?
- §. VI. Originem Idololatriae pro Diaboli versutia admodum incertam esse , demonstratur , & de ritu homines immolandi agitur.
- §. VII. Nostra conjectura proponitur , seil. ab animalium cultu idololatriae incunabula repetenda esse.
Obiter de veneratione canum , & comestione carnis antediluviana.

Section II.

- §. VIII. Serpentes , & Dracones reliqua inter animantia culti.
Cultus ista derivatur.
- §. IX. juxta quosdam a timore.
- §. X. a serpente seductore protoplastorum, ubi de Orgiis Bacchi
- §. XI. a serpente aeneo , juxta nos.
- §. XII. a nimia admiratione sagacitatis serpentum.
- §. XIII. Transitio ad.

Caput secundum cujus Sectio. I.

de gentibus Cultui serpentum adsvetis.

- §. I. Augustini Testimonium de Superstitione veterum assertur. Coluerunt autem serpentes.
- §. II. Aegyptii.

§. III. Phaenices.

§. IV. Cretenses, ubi obiter de Harduino, ejusque operibus nonnulla.

End of page 2 main text (1/2 of page 2/64)
Page 2 Main text (2/2 of page 2/64)

Overview of the Dissertation's First Chapter

Sect. I.

On the rise of idolatry in general.

§. 1. The authors who have dealt with the origin of idolatry are enumerated.

§. II. The rise of the same is derived from the worship of the stars.

§. III. From images, where, incidentally, of Theraphim, and the worship of images among the Pontiffs.

§. IV. By the dead, by the veneration of the Elders.

§. V. From the worship of the Angels, where the questioning; Can angels be demonstrated from the Light of Nature?

§. VI. It is shown that the origin of Idolatry is very uncertain for the devil, and the ritual of sacrificing people is discussed.

§. VII. Our conjecture is proposed, seil. that the cradle of idolatry should be retaken from the worship of animals. By the way, about the veneration of dogs, and the eating of antediluvian flesh.

Section II.

§. VIII. Serpents and dragons are the rest of the worshiped animals. This worship is derived.

§. IX. Next to something from fear

§. X. By the serpent seducing the protoplasts, where the Orgies of Bacchus

§. XI. From the bronze serpent, near us.

§. XII. From excessive wonder at the sagacity of snakes.

§. XIII. Transition to the second chapter of which

The second chapter of whose

Section 1:

Of the nations of the worship of serpents.

§. I. Augustine's Testimony on the Superstition of the Ancients is asserted. And they worshiped serpents.

§. II. Egyptians

§. III. Phoenicians

§. IV. Cretans, where by the way of Harduinus and some of his works.

End of page 2 main text (2/2 of page 2/64).
Start of page 3 main text. (1/2 of page 3/64)

§. V. Iudaei. Explicatur Locus 2. Reg. XVIII. 4.

§. VI. Babylonii, inde de Historia de Dracone Babylonico , it. de Iosepho Gorionide.

§. VII. Romani, ubi de Signis militaribus ,Draconariis Romanorum.

§. IIX. Germani veteres ,obiter de Vandalis agitur.

§. IX. Ophitae Haeretici.

§. X. Recentiores populi Septentrionales , incidenter de Bernh. Connor Evangelium medici
, & Autoribus, qui de Religiones Moscovitarum scripserunt.

§. XI. Fidenses in Guinea , hoc loco de piis fraudibus Ethnicorum.

§. XII. Transitio & praeparatio ad

Sectionem II. de ratione serpentes colendi.

§. XIII. Venerabantur Templis in honorem eorum exstructis , ubi de Antiquitate
Templorum Paganorum.

§. XIV. Sacrificiis oblatis.

§. XV. Geniorum loco habebantur , ubi varia de geniis veterum, & de Serpente.

§. XVI. Auguria ex Serpentibus capiebant. I. e. de Incantatione Serpentum.

§. XVII. Deorum simulacris addebantur,

§. XVIII. de Caduceo Mercurii , it. de Baculis Deorum, & Mithra sacris.

§. IX. Serpentes in nummis veterum ,

§. X. In nummis recentiorum.

§. XI. Transitus fit , quem Sequitur

Caput III. ejusque Sectio I. moralis.

§. I. Summa Diaboli astutia expenditur.

§. II. Inimicitia, quam Deus Gen. III, 15. posuit , ad Diabolum, Spectat.

§. III. Ab ineunte aetate cum Satana nobis est certandum , ubi de Cornu Danico , & Oldenburgico.

§. IV. Non sunt excusandi, qui sub simulacro Serpentis Deus verum adorare vuluerunt.

§. V. Christiani cultus hujus sese reos constituunt, prudentiae Spiritualis obliti.

§. VI. Qui Corda Templorum loco Satanae disant.

§. VII. Qvi calumniando proximum laedunt.

§. VIII. Qvi famulos ancillasque perfrictae frontis alunt.

End of page 3 main text (1/2 of page 3/64)
Start of page 3 main text (1/2 of page 3/64)

§. V. The Jews, it is explained in verse: 2 Kings. 18, 4.

§. VI. Babylonians, hence the History of the Babylonian Dragon, it. of Joseph Gorionides (Joseph Ben Gorion)

§. VII. The Romans, where about the military signs, the dragoons of the Romans.

§. IIX. The old Germans, by the way, are the Vandals.

§. IX. Ophites Heretics.

§. X. The more recent people of the North, incidentally, of Bernhard Connor's The gospel of the physician, and the authors who wrote about the religions of the Muscovites.

§. XI. Faith in Guinea, in this place about the pious frauds of the Ethnics.

§. XII. Transition & preparation to

Section II. about the reason for worshiping snakes.

§. XIII. Temples built in honor of their people were venerated, where about the Antiquity of Pagan Temples.

§. XIV. Sacrifices offered.

§. 15. They were held in a superior position, where various things about the ancient geniuses and of the Serpent.

§. 16. They took omens from snakes. I. e. on the Enchanting of Serpents.

§. 17. They were added to the images of the gods,

§. 18. Of the Caduceus of Mercury, it. of the Staffs of the Gods, and of the sacred Mithras.

§. 19. Snakes in old coins

§. X. In more recent coins.

§. XI. The transition takes place which follows

Chapter III and his Section I. morals.

§. I. The greatest cunning of the Devil is expended.

§. II. The enmity, which God has set, looks towards the Devil. (Genesis 3:15)

§. III. From an early age we have to contend with Satan, where from the Danish Horn & Oldenburg.

§. IV. They are not to be excused, who wanted to worship the true God under the image of the Serpent.

§. V. Christians make themselves guilty of this cult, Spiritual prudence is forgotten.

§. 6. Those who destroy the hearts of the Temples instead of Satan.

§. VII. Those who by slandering harm their neighbor.

§. VIII. Which servants feed the maidservants with their foreheads pierced.

End of page 3 main text (2/2 of page 3/64

Page 4 main text (1/2 of page 4/64).

Sectio II. Miscellanea.

§. IX. Longaevitati conducunt Serpentes.

§. X. de lapillis in capitibus Serpentum reperiundis.

§. XI. de Serpentibus prodigiosae magnitudinis.

§. XII. de Serpentibus tintinnabulis instructis.

§. XIII. Remedia contra Serpentum morsus , obiter de Circumforaneorum praestigiis.

§. XIV. Serpentes vitri instar fragiles.

§. XV. Serpentes hominibus admodum familiares.

§. XVI. Comitia Serpentum.

§. XVII. Totius Dissertationis clausula.

end of page 4 main text (1/2 of page 4/64)
Page 4 main text (2/2 of page 4/64).

Section II.
Miscellaneous

- §. IX. Snakes lead to longevity.
- §. X. Of finding pebbles on the heads of snakes.
- §. XI. Of serpents of prodigious size.
- §. XII. Of Serpents furnished with bells.
- §. XIII. Remedies against the bite of snakes, by the way about the tricks of the Circumforanes.
- §. XIV. Snakes are as fragile as glass.
- §. 15. Snakes are very familiar to humans.
- §. 16. Election of Serpents.
- §. 17. Clause of the whole Dissertation.

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(1)

I. N. I.

De cultu serpentum apud Antiquos.

Inter Diaboli fallacias Thomas Crenius (Exercit. Sacr. Priora quaedam Mojis tractant : p. 27.) hanc semper prae caeteris miratum se fuisse profitetur, quod serpentes eo usque dignitatis & majestatis provehere potuerit, ut Numinis instar haberentur & colerentur. Quin , ipse Gentium Apostolus obstupescit expendens secum miserorum mortalium stultitiam, gloriam immortalis Dei per imaginem ad volatilium & quadrupedum , & reptilium similitudinem effingentium (Rom. I, 22.) Ita proh dolor ! Satanaz mentes incredulorum fascinare medatus est , ut eadem, qua protoplastos decepit sigura, coleretur , & sic, quantum in se est , Protevangelio de contritione capitis Serpentis illuderet. Historiarum siquidem monumenta inspicientes caecos Ethnicos eo dementiae & superstitionis delapsos esse intelligimus , ut Dracones vel Serpentes divino honore mactaverint fictitiaque isthaec Numina templis exstructis, sacrificiisque oblatis placare laboraverint. Nefario de hoc cultu passim Philologi praestantissimi conquesti fuerunt. Nemo veri peculiari scripto eundem exposuit , quod ego quidem sciam , praeter Summe Rev, Dn. Philippum Olearium , cujus Dissertation de [insert Greek word] multifaria eruditione & lectione referta in omnium manibus eit. Liceat jam specilegium post messem instituere , & ex multorum varii generis librorum lectione annotata Philologiae studiosis communicare eo quidem ordine , ut TRIBUS CAPITBUS omnia includamus horumque quodlibet DUAS IN SECTIONES dividamus. Divina scilicet adspirante gratia, quam in limine statim ardentissimis imploramus precibus.

End of page 5 main text (1/2 of page 5/64)
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(1)

I. N. I.

On the worship of snakes among the ancients.

Among the deceptions of the Devil, Thomas Crenius (*Exercit. Sacr. Priora quaedam Mojis tractant* : p. 27.) confesses that he was always amazed at this one above all the others, that he was able to raise the serpents to such a degree of dignity and majesty, that they were regarded and worshiped as gods. Indeed, the Apostle of the Gentiles himself is astonished, considering with him the foolishness of miserable mortals, the glory of the immortal God by the image of those who imitated the likeness of birds, quadrupeds, and reptiles (*Romans. 1, 22*). Yes, alas! Satan mediated to fascinate the minds of the unbelieving, so that the same with which he deceived the protoplasts should be worshiped, and thus, as far as it is in him, he mocked the *Protevangelium* about the crushing of the Serpent's head.

Indeed, looking at the monuments of history, we understand that the blind ethnics have fallen into that madness and superstition, that Dragons or Serpents may have slain with divine honor, and labored to propitiate these fictitious Deities by building temples and offering sacrifices. The most eminent philologists have here and there complained of the nefariousness of this worship. No one has explained the truth in a particular writing, that I know of, except the Most Rev, Dn. Philip Olearius, whose Dissertation on multifarious learning and reading went into the hands of all. Let it now be permitted to institute a special book after the harvest, and to share with the students of Philology an annotated reading of many different kinds of books, in such order that we include everything in THREE CHAPTERS and divide each of them into TWO SECTIONS. That is to say, by aspiring divine grace, which at the threshold we implore at once with the most fervent prayers.

End of page 5 main text (2/2 of page 5/64)
Start of Page 6 main text (1/2 of page 6/64)

(2)

CAPITE PRIMO Originem, ALTERO Existentiam & modum nefandi hujus cultus exhibebimus, TERTIO demum moralia nonnulla suppeditabimus finemque miscellaneis de Serpentibus faciemus.

CAP. PRIMVM
de origine cultus serpentum.

SECTIO I.
de Idololatriae ortu in genere.

§. I. Ante serpentum venerationis exordium , quam ab ultimis seculis repetamus de Idololatriae Origine in genere nonnihil verborum facere haud supervacaneum erit.

Sed verendum est , ne Lectoribus quibusdam Iliada post Homerum scribere videamur , cum viri eruditionis laude nunquam intermoritura florentes argumentum istud jamdudum praeoccupaverint. Quem enim latet Gerhardus Johannes Vossi opus eruditissimum ? Quis in Re literaria adeo hospes, ut Eduardo Baronis Herbert de Cherbury librum de Religione Gentilium errorumque apud eos causis A. 1663. ab Isaaco Vossio editum & 1700. recusum , Ant van Dale dissertationes de Orig. & Progressu Idololatriae Amstelod. 1696. in 4. impressas nescat ? Quem denique fugit Celeberrimum Banierium A 1715. iterata vice edidisse Explicationem Historicam Fabularum eorumque originem & conformitatem cum Historia antiqua, & dialogo IV. de Origine & Progressu Idololatriae accuratissime egisse ? ut plures alios Fabricio & Morhoso laudatos praetermittamus. Nostro in pectore non ista sedet temeritas, ut falcem in messem tantorum virorum mittere conemur. Paucula saltem ad praesens institutum facientia delibare lubet.

§. II. A prima fere mundi aetate syderum cultum repetit Anton. von Dale Dissert. I. Orig. & Progr. Idol. Cap. I. p. 14. cui adstipulatur Jacobus Basnagius Antiq. Judaic. Tom. II. Cap. II. pag. 391. scriben : *“la beaute des Astres pouvoit e blouir aisement les hommes du preimer monde , le Soleil qui repando it sa lumiere d'une maniere si eclatante,-*

End of page 6 main text (1/2 of page 6/64)
Start of Page 6 main text (2/2 of page 6/64).

(2)

First Chapter, the Origin, afterwards we will expose the existence and manner of this nefarious worship, THIRDLY, we will supply some morals, and make an end of the miscellany about Serpents.

**FIRST CHAPTER
on the origin of the worship of snakes.**

**SECTION I
on the rise of idolatry in general.**

§ I. Before the beginning of the veneration of the serpent, which we have repeated since the last centuries, it will not be superfluous to make a few words about the origin of idolatry in general. But it is to be feared, lest we should appear to some readers to write the Iliad after Homer, since men of learning, flourishing in praise of never dying, have for a long time preoccupied this subject. For whom Gerh hides. John Vossi's most erudite work? Who in the matter of literature is so hospitable, that Eduardo Baronis Herbert de Cherbury's book on the Religion of the Gentiles and the errors in their causes A. 1663. published by Isaac Vossius & 1700. rejected, Ant van Dale's dissertations de Orig. & Progress of Idolatry in Amsterdam. 1696. in 4. cannot be printed? Finally, he escaped from the famous Banierium in 1715. He repeatedly published a historical explanation of the fables and their origin and conformity with ancient history, and dialogue IV. ? so that we may pass over many others praised by Fabricius and Morhosius. We do not have such rashness in our breast, that we should try to throw a sickle into the harvest of so many men. At least a few of the things we are doing at the moment would be nice.

§ II. Antonus repeats the worship of the stars almost from the first age of the world. von Dale Dissert. I. Origin & Progr. Idol. Chapter I. p. 14. to whom Jacobus Basnagius Judaic Antiquities

Volume II. Chapter II. page 391. they write: “*the beauty of the Stars could easily dazzle the men of the first world, the Sun which spread its light in such a dazzling way,-*

End of page 6 main text (2/2 of page 6/64)
Start of page 7 main text (1/2 of page 7/64)

(3)

-& pouvoit etre regarde comme le Pere des moissons & des fruits que la terre apportoit aux hommes , devoit faire allez d'impression sureux , pour leur faire regarder ces Astres avec beaucoup d'admiration , & on passe aisement de la veneration & de la reconnoissance au culte.”

Eum in finem in hanc decendit sententiam, ut ostendat hominum antediluvianorum peccatum non in Atheismi , sed Idololatriae deformitate constitisse ; Neque Elias Benoist Melang. de Remarques contre Mr Toland a Basnagio abludit. Solis ac lunae reliquorumve Syderum venerationem superstitiosam rudes Caini posteros a veri Numinis cultu primum abduxisse non dubium est (*) ; ante diluvium vero promordia cepisse (Dn. D. Buddeus Hist. Vet. Test. Per. I. Sect. I. pag. 159.) negat asseverans , verbum הרהל in loco Gen. IV, v. ult. ()** ad quem passim provocatur non per profanatum est , sed per caeptum est vertendum esse.

End of page7 main text (1/2 of 7/64)

Page 7 footnotes part 1 (1/2 of page 7/64).

(*) Mr. Humphredus Prideaux in the History of the Jews asserit , plantetarum cultum in Chaldaea caepisse , postmodum in Aegyptum & Graeciam , imo ex Oriente in Occidentem penetrasse , & sic idololatriae semina in universum terrarum orbem sparsa esse. Vid. Mr. de la Roche Bibl. Angloise T. I. P. I. p. 12. sq.

(**) Celeberrimo Buddeo, quod attinet explicationem loci Genesis IV, 26. plurimi Theologorum adstipulantur B. nim. Pfeifferus in dubiis vexatis p.51. Hackspanius Not. Phil. P. I. p. 118. alique. Fatetur & Vockerodt Exerc. Acad. p. 161. aegre loci hujus sensum tueris qui idololatriae incunabula ab Enochi avo capienda esse arbitrantur. Nescio proinde, quid Cl. Reimanno in mentem venerit Hist. Literar. Antediluv. Sect. I. pag. 16. contententi argumentum eorum, qui Henochum Heterodoxiae aut idolorum cultus reum faciunt, eadem memoriam babilitate gaudere, qua Theologorum Patriarchae hujus memoriam sancta, habentium? Quis enim illum, quem Spiritus S. cum Deo ambulasse diserte asserit, tanti sceleris autorem constitueret? Quis probabiliter Heterodoxias accusari posse crederet, cujus Paulus fidem Hebr. XI, 5. tantis laudibus extulit? Judaeorum commentum est, ad quod Reimannus provocat, omni assensu indignum atque a Theologis jam dudum profligatum. Vid. Auf. Pfeifferi Exercit. de Henoch cap. III. §. 6. Heidegger. Exercit. de raptu Noachi. quae IX. est. in Hist. Patriarch. §. III. & IV. p. 255. Dicimus cum B. Lysero sensum veroborum: Tunc caeptum est vocare nomen Domini, hunc esse: Cainitas ad tempus sic praevaluisse, & Adamnum cum suis tanta miseria oppressum fuisse, ut publicus Dei cultus ex ipsorum parte totus conciderit, nec licuerit ipsis palam convenire, sed quod privatim tantum orarint.

End of page 7 footnotes (1/2 of 7/64)
Start of Page 7 main text (2/2 of page7/64)

(3)

-and could be regarded as the Father of the harvests and of the fruits that the earth brought to men, had to make go of surest impression, to make them look at these Stars with great admiration, and one passes easily from veneration and gratitude to worship."

In the end he descends into this sentence, in order to show that the sin of antediluvian men did not consist in Atheism, but in the deformity of Idolatry; Nor Elias Benoist Melang. de Remarks against Mr. Toland from Basnagio. There is no doubt that the rude superstitious veneration of the sun and the moon or the rest of the stars first led the descendants of Cain away from the true worship of God (*); But he denies that he took the beginnings before the flood (Dn. D. Buddeus Hist. Vet. Test. Per. I. Sect. I. page 159.) asserting that the word רַחֵל (Rachel) in the place of Gen. IV, v. ult. () to whom it is here and there provoked, it is not through profanation, but through capture that it is to be turned.**

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Page 7 footnotes (2/2 of page 7/64)

(*) Humphred Prideaux in the History of the Jews asserts that the cult of plants began in Chaldaea, and afterwards penetrated into Egypt and Greece, indeed from the East to the West, and thus the seeds of idolatry were scattered throughout the world. See Mr. de la Roche Bibl. Angloise T. I. P. I. p. 12 sqq.

(**) To the famous Buddeus, as regards the explanation of the passage Genesis iv. 26. Pfeiffer in his doubts p.51 Hackspanius Not. Phil. P. I. p. 118. and others. It is admitted & [Vockerodt Exerc. Acad. p. 161.] those who think that the cradle of idolatry is to be taken from the grandfather of Enoch, defend the sense of this place with difficulty. I do not know, therefore, what Cl. Reimann came to mind [Hist. Literary Antediluvian Sect. I. pag. 16.] to the contending argument of those who make Enoch guilty of heterodoxy or idolatry, that the memory of this Patriarch should be enjoyed with the same dignity as that of the Theologians, who hold the holy memory of this Patriarch? For who would establish him, whom the Holy Spirit eloquently affirms to have walked with God, as the author of so great a crime? Who would probably believe that Heterodoxy could be accused, whose faith Paul in Heb. 11:5. It is an opinion of the Jews, to which Reimann challenges, unworthy of all assent, and which has long been neglected by theologians. [See On Pfeifer's Army of Enoch ch. III. § 6.] Heidegger. The army about the abduction of Noah what 9 it is. in Hist. Patriarch § III. & IV. p. 255. We say with B. Lysero the meaning of the verbs: Then it began to be called the name of the Lord, that it was: That Cainism for a time so prevailed, and that Adam and his people were oppressed with such misery, that the public worship of God was altogether cut off from their side, and it was not permitted for them to meet openly, but that they only pray in private.

End of page 7 footnotes (2/2 of 7/64)
Start of page 8 Main Text (1/2 of page 8/64)

(4)

De siderum cultu autem religioso p. 242. ita disserit : Solis , lunae, hinc planetarum cultus prima haud dubio & antiquissima fuit idololatriae species. Haud obscure id colligere licet ex verbis Jobi cap. XXXI, 26. 27. Nos uti nemini ea de re litem movebimus : ita contra Basnagium defendimus, homines in priori mundi cataclysmo viventes magis ad Atheismum , quam superstitionem pronos fuisse. quomodo enim de Atheismo eorum dubium oriretur. cap. VI. & seq. Geneseos paulo curatius pensitanti? iste jam in Caino altas radices egerat. [vid. Ant. Reiser. Epist. de Orig. Atheismi ,] ita ut successu temporis novas subinde vires ceperit , quin in Theoreticum facile degenerare potuerit.

§. III.

Idololatriam Ethnicorum ab imaginibus ortum traxisse Jacobus Owenus cap. III. the History of images s. de Historia imaginum earumque cultus ex Rom. I , 23. ostendere conatur Tertullianum in suas partes vocans

Images & idololatriam ante diluvium fuisse asserentem. Joh. Amos Comenius quoque in Tract. quem unum necessarium inscripsit cap. II. pag. 17. maximam partem per images Deorum multitudinem in orbem invectam esse statuit , addit tamen lingvarum multitudinem minus recte , ut opinor. Licent enim homines dispersi seorsim habitaverint , & vernaculae obliti fuerint , retinuerunt tamen memoriam , & tum ideam Dei innatam , tum veri & Patriarchis patefacti acqvisitam. Imaginum cultus teste Svida in voce [Ἀβραάμ] cepit a Selucho & viguit usque ad tempora Thara patris Abrahami. Priscos Idololatrias de astros suos sub variis simulacris coluisse nullum mihi est dubium Labani Theraphim (*) vitulum aureum , & similia cogitanti.

End of page 8 Main text (1/2 of page 8/64)

Page 8 footnotes (1/2 of page /64).

Sub Enos autem , cum etiam ex Adami parte homines multiplicati essent, instituta est reformatio religionis , colecta est Ecclesiola , apud quam in lucem reducta prima promissio. vid. Ejusd. Adamum p. 455.

(*) Labani Theraphim images vel status idololatricas fuisse omnem extra dubitationis aleam positum arbitror , quanquam P. Jurieu conjectura non adeo firmo talo niti videatur , incunculas istas pro imaginibus Noae , Semi , aliorumve Patriarcharum venditantis [Hist. Critiq. des dogmes, & Cuetes P. III.] Sabi simulacra Daemonibus consecrata carminibus animabant eaque loqventia veluti faciebant.

End of page 8 footnotes (1/2 of page 8/64)
Start of page 8 main text (2/2 of page 8/64)

(4)

On the religious worship of the stars, p. 242. thus he argues: The worship of the sun, the moon, and hence the planets was undoubtedly the first and most ancient form of idolatry. It is not difficult to gather that from the words of Job chap. 31, 26. 27. We will not use them to raise a case about this matter: thus we defend against Basnagius, that men living in the former cataclysm of the world were more inclined to Atheism than to superstition. for how could their doubt arise from their Atheism? chap. VI. & seq. Are you thinking of Genesis a little more carefully? this had already taken deep root in Cain. [see Ant. Reiser. Epistle of Orig. Atheism,] in such a way that with the success of time it took on new strength from time to time, without being able to easily degenerate into a Theoretician.

§ III.

James Owen, cap. III. the History of images on the history of images and their worship from Rom. 1, 23. tries to show Tertullian in his parts calling images and asserting that idolatry existed before the flood. John Amos Comenius also in Tract. which he inscribed as one necessary chap. II. page 17. He determines that the greatest part of the multitude was brought into the world by the images of the Gods, but he adds, as I think, less correctly, the multitude of languages. For it is permissible for men to have dispersed and dwelt separately, and to have forgotten their vernaculars, yet they retained the memory, and both the innate idea of God, and the acquired truth revealed to the patriarchs. The image of worship, as a witness, was taken by Svida in the [Ἀβραάμ = Abraham] voice from Seleucus, and flourished until the time of Thara, the father of Abraham. I have no doubt that the ancient idolaters worshiped their stars under various images of Laban Theraphim (*), who thought of the golden calf, and the like.

End of page 8 Main text (1/2 of page 8/64)

Start of page 8 footnotes (2/2 of page 8/64)

But under Enos, when men had multiplied even on the part of Adam, the reformation of religion was instituted, the Church was gathered, at which the first promise was brought to light. saw His Adam p. 455.

(*) I think that Laban Theraphim's images or statues were idolatrous, I think it is beyond all doubt, although the conjecture of P. Jurieu does not seem to rest so firmly on the ground, that he sold these insignias for images of Noah, Sem, or other Patriarchs [Hist. Critique des dogmes, & Cuetes P. III.]. The sages animated the images consecrated to the demons with songs, and made the same speeches as it were.

End of page 8 footnotes (2/2 of 8/64)

Start of page 9 main text (1/2 of 9/64)

(5)

Ipse sanctissimus legislator Israelitas ab eo arcere clementissime [in verbis Exod. XX, 4. 5.] vult David sanctissimus Rex atque vates in ea invehitur Ps. CXV , 4. sq. inquiens : Os habent , & non loquentur , oculos habent, & non videbunt, aures habent, & non audient &c.

Ita sane imaginum veneration apud gentiles invaluerat , ut etiam in corruptam Pontificiorum Ecclesiam transierit ibique jamdudum altissimas egerit radices (*) Vid. praeter Nicol.

End of page 9 main text (1/2 of page 9/64)

Start of page 9 footnotes (1/2 of page 9/64)

Haec cum Labanis Teraphim [D. Adam Trebechovice Hist. Natural. Cap. III. §. 4. p. 10.] computare haudquaquam veretur. Inter Talismas Arabum, & Theraphim Hebraeorum nihil discriminis intercedere Johann Henry Hottingerus statuit. [Hist. Orient. L. I. cap. VIII.] Plura dabunt Claudius Frassenius in Disquisit. Biblic. in Pentateuch. ad cap. XXV. Genes. v, 22. [Joh. Mich. Dillherr. T. 2. Disp. p. 345.] August Pfeifferrus Exercitatio de Idolis Labani , quae Rachel suffurata [in Dub. vexat. p. 1037. sqq.] reperiunda , & qui primo loco nominandus erat [Jac. Basnagius T. II. Antiiq. Judaic. p. 558. sqq.]

(*) Imaginum cultui plerique Pontificiorum summa pertinacia inhaerent. Burghaberus e Soc. Jesu Theol. Polemic. contr. XLIV. p. 289. his verbis suam suorumque mentem explicat : Quando imagines formalissime sumtae ut scil. exercentes munus imaginis , proprio cultu adorantur , tunc non solum externa signa , sed etiam internus assectus submissionis & reverentiae vere circa imaginem simul & ipsum exemplar tanquam circa adaequatum terminum seu objectum , ut quod , versantur , adeoque utrumque vere & proprie eodem cultu colitur. Errorem hunc frustra excusare aut lenire laborant Pontificii Gallici. Abb. de Lanion controversiam hanc pro proleteria pronunciabat, cum Jacqueloto neque ex scriptura neque Traditione in idolatriam probare valeret. Vid. Baelii Lettr. Chois p. 501. Non patitur instituti ratio, ut fusius in deformitatem cultus imaginum inquiramus. Sufficiat scripta quaedam adversus illum concinnata allegasse. E Pontific. cohorte Autor Entretiens de Philarethe & Philerene Dial. IV. eundem improbat. E Nostris B. Joh. Schraederus Apodixin Theologicam geminam de imaginibus ad habendum, non ad colendum A. 1606. edidit. B. Joh. Matth. Merfartus diss. nonnullas de Reliq. Lac Catechet. P. I. p. 189. sqq. Dn. Alberti zum Felde diss. de cultu Imagin. Antichristiano. Kilon. 1712. Reformatos inter evolvendi sunt. Dan. Chamier in Panstrat. Cathol. P. Jurieu Preservatio contre le changem. de Relig. p. 134. sqq. Amand. Polan. Syntagm. Theol. L. VI. cap. X. p. m. 1131. sqq.

end of page 9 footnotes (1/2 of page 9/64)
Start of page 9 main text (2/2 of page 9/64)

The most holy lawgiver himself most mercifully drove the Israelites away from him [in the words of Exod. 20, 4. 5.] David wanted the most holy King, and the charioteer rode in it Ps. 115, 4 sqq. saying: They have mouths, and do not speak; they have eyes, and will not see; they have ears, and will not hear, &c.

Indeed, the veneration of images among the Gentiles had weakened so much that it even passed into the corrupt Church of the Pontiffs, and there for a long time it took deep root (*) Vid. besides Nicol.

End of page 9 main text (2/2 of page 9/64)

Start of page 9 footnotes (2/2 of page 9/64)

This with Laban's Teraphim [D. Adam Trebechovice Hist. Natural Chapter III. § 4. p. 10.] he was by no means afraid of pity. Johann Henry Hottinger decided to intercede between the Arab Talisms and the Hebrew Therapies in the midst of the crisis. [Hist. Orient Chapter L. I. VIII.] Claudius Frassenius will give more in his Disquisit. Bibl. in the Pentateuch. to chap. 25 Genes. v, 22 [Jn. Mich. Dillherr. T. 2. Disp. p. 345.] Augustus Pfeifferus Exercise concerning the Idols of Laban, which Rachel suffered [in Dub. bother p. 1037 sqq.] to be found, and who was to be named in the first place [Jas. Basnagius T. II. Antiq. Jewish p. 558. sqq.]

(*) Most of the Powers adhere to the image of worship with the utmost tenacity. Burghaber from Soc. Jesus Theol. Polemic. against 44 p. 289. In these words he explains his mind and his own: When the pictures are taken in the most formal way, you know. performing the function of the image, they are worshiped with their own worship, then not only the external signs, but also the internal attitude of submission and reverence truly around the image at the same time and the model itself as around an adequate term or object, so that they are engaged, and therefore both are truly and properly worshiped with the same worship. The French Pontiffs labor in vain to excuse or mitigate this error. Abb. de Lanion pronounced this controversy in favor of the proletariat, whereas Jacquilot was unable to prove inconsolation either from Scripture or Tradition. See Baelii Lettr. Chois p. 501. The reason of the establishment does not permit us to inquire more deeply into the deformity of the worship of images. Suffice it to say that certain writings were prepared against him. E Pontific. with the band Author Entretiens de Philarethe & Philerene Dial. IV. disproves the same. From our B. Joh. Schraederus Apodixin published the Theological twin on images to be held, not to be worshiped A. 1606. B. Joh. Matt. Merfartus diss. some of the Reliq. Milk Catechet. P. I. p. 189. sqq. Mr. Alberti zum Felde diss. about the worship of the Imagin. Antichristian Kilon. 1712. Among the Reformed are to be developed. Dan. Chamier in Panstrat. Cathol. P. Jurieu Preservatio contre le changem. of Relig. p. 134. sqq. love Poland Syntagm. Theol. L. VI. chap. X. p. m. 1131 sqq.

end of page 9 footnotes (2/2 of page 9/64)

Start of page 10 main text part 1 (1/2 of page 10/64)

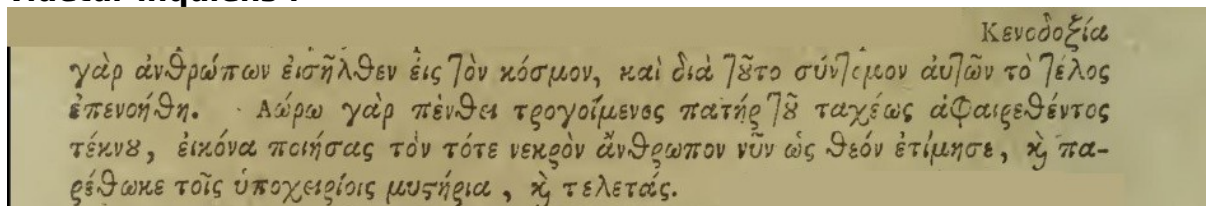
(6)

Hunnium doctissimum Mussardum Gallum , cujus liber lectu jucundus 1695. germanice versus sub hoc titulo prostat : Grundliche Vorstellung der vor Zeiten aus dem Heydenthum in die Kirche eingefuhrten Cebrauche, und Ceremonien. Primis quidem temporibus statim sub simulacris vel statuvis venerati sunt Gentiles Numina ficta, quanquam apud Romanos sequiore demum aetate. [Vid. Joh. Sartorii Schediasm. de Hypocr. Gentil. circa cultum Deorum, c. VII. p. 134. sq.]

Varronem dixisse : Qui primi Simulacra Deorum populis posuerunt eos civitatibus suis & metum demsisse & errorem addidisse, Deos enim facile posse in simulacrorum stoliditate contemni, Augustinus Autor est de Civ. Dei. L. cap. IX. & XXXI. Maximopere tamen dubitamus , imagines idololatriae ansam suppeditasse, easdem ad effectum magis quam causam peccati tam enormis referentes.

§. IV.

Imaginum cultum superstitiosa majorum veneratio generabat. Cum ex mortuorum desiderio constituerentur imagines Simulacrorum usus ortus est, Augustinus ait. (L. XXII. contra Faust. Manich. T. VI. oper. p. m. 398. A.) Et sane haud infimae caveae eruditi universam Idololatriae sentinam a nimio defunctorum honore profluxisse existimant. Ipse Autor Sapientiae Salom. cap. XIV, 14. 15. a partibus horum stare videtur inquires :



Ad Tharam Abrahami patrem Cyprianus, Epiphanius , Chrysostomus aliique Ecclesiae patres Autorem Sapientiae respicere putant , is enim ex mente eorum defuncto filio Harani imaginem vultum suum referens dicabat, quasi in Deorum numerum esset cooptatus. Tharan a Superstitionis crimine non fuisse immunem credimus , an autem filii imaginem pro Numine coluerit , vel Abrahamum ad sceleris societatem pertraxerit ? (*) non liquet.

end of page 10 main text (1/2 of page 10/64)

Start of page 10 footnotes (1/2 of page 10/64).

P. Jurieu Preservation contre le changement. de Relig. p. 134. sqq.
Amand. Polan. Syntatgm. Theol. L. VI. cap. X. p. m. 1131. sqq.

(*) Tharam Abrahami patrem exercitatissimum sculptorem arteque sua ad Idola fabricanda abusum fuisse Hebraei uno ore tradunt, (vid. Basnagium l. c. T. 2. p. 538.) Nonnulli apud Wagenseilium in Sota p. 192. addunt eorum venditione quastum fecisse maximum ; sed fabulam hanc omni fundamento destitui Summe (Rev. Dn. D. Buddeus Hist. Vet. Test. Per. I. p. 248.) monuit.

End of page 10 footnotes (1/2 of page 10/64)
Start of page 10 main text (2/2 of page 10/64)

(6)

The learned Hunnium Mussardus Gallum, whose book was delightful to read in 1695, published in German verse under this title: Grundliche Vorstellung der vor Zeiten aus dem Heydenthum in die Kirche eingefuhrten Cebrache, und Ceremonien. (Basic presentation of the customs and ceremonies introduced into the church from the days of the Heydentum). **Indeed, in the first ages, the Gentiles worshiped false gods immediately under images or statues, although in a later age the Romans did. [See John Sartorial Schediasm. of Hypocr. Gentile about the worship of the Gods, c. VII. p. 134 sq.] Varro said: Those who first placed the simulacrum of the gods in the peoples of their states and reduced their fear and added error, for it is easy for the gods to be despised in the stupidity of simulacra. Augustine is the author of Civ. of God Chapter L. 9 & 31 We doubt very much, however, whether the idolatrous images supplied the loop, referring them to the effect, rather than the cause, of sin so enormously: *Once there was a father who was overwhelmed with grief at the untimely death of his child, so he made an image of that child who had been suddenly taken from him. He then honored a dead human being as a god, and handed on secret rituals and ceremonies to those who were under his authority.* Cyprian, Epiphanius, Chrysostom, and other fathers of the Church think that the Author of Wisdom looks back to Thara, the father of Abraham, for he used to refer the image of his face to their deceased son Haran, saying, as if he had been recruited into the number of the Gods. We believe that Taran was not immune from the crime of superstition, but did he worship the image of his son as a god, or did he drag Abraham into the company of crime? (*) it is not clear.**

End of page 10 main text 2/2 of page 10/64).

Start of page 10 footnotes (2/2 of page 10/64).

P. Jurieu Preservation contre le changement. of Relig. p. 134. sqq. love Poland Syntatgm. Theol. L. VI. chap. X. p. m. 1131 sqq.

(*) The Hebrews report that Abraham's father, Thara, was a highly trained sculptor and that his skill was abused in the manufacture of idols (see Basnagium 1. c. T. 2. p. 538.) Some at Wagenseilius in Sota p. 192. they add that by selling them they made the greatest gain; but this fable was rejected by the Most High (Rev. Dn. D. Buddeus Hist. Vet. Test. Per. I. p. 248.)

End of page 10 Footnotes (2/2 of page 10/64)
Start of page 11 Main text (1/2 of page 11/64).

(7)

De Syrophane Aegyptio Diophantes Lacedaemonius memoriae prodidit , eum post repentinum filii discessum simulacrum conflasse, idque in honestiore aedium parte reposuisse. Quodsi contingeret, ut servi ancillaeque, quarum magna turba utebatur, criminis quicquam committerent , omnem effugiebant paenam , dummodo imaginem dictam floribus conspergerent vel sertis coronisque honorarent Vid. Gvil. Stuckium Sacrif. Gent. descript. p. 361. Zimmermanni Analect. menstr. mens I. N. LVII. ubi Deorum simulacra statis diebus ornata perhibet. Ipsius Baal Idoli famosissimi veneratio inde ortum duxit , nata perhibet. Ipsius Baal Idoli famosissimi veneratio inde ortum duxit , si Hieronymo fides habenda ad Ezech. XXIV. T. V. Oper. p. m. 558. commentati :

Idolum autem Baal, sive Bel , & ut apertius dicam , Belis Assyriorum religio est, consecrata a Nino Belis filio in honorem Patris. Recentiores inter P. Tourmenine superfluum defunctis exhibitum honorem idololatrias fecisse statuit. (vid. Explicat. Historiqv. des Fables Entret. IV) Quicquid hujus sit , quantum superstitiosa majorum veneratio valeat , non sine damno Ecclesia experta est , inquam nimium martyrum aestimium [αἱ γιολατρίαν] invexisse (*) patet.

End of page 11 Main text (1/2 of page 11/64).

Page 11 footnotes (1/2 of page 11/64).

Quae cum ita sint , quid de traditione , qua Abrahamus in patris absentia idola fregisse asseritur , hababendum sit ? patet. Videatur de ea Greg. Mochaelis in Notis ad Gaffarell. Curios. inaudit. p. 194. sq. Altioris indaginis quaestio videtur : Num Abraham ipse ad rempus peregrinos coluerit Deos ? affirmat eandem B. Martin. Chemnitius Exam. Concil. Triden. P. I. p. 134. nec non B. Joh. Petr. Grunenber. Dissert. de peccatis Heroum fidei eminentibus §. XXII. 36. Negant alii , celeberrimo Fabricio (Codic. Pseudepigraph. V. T. pag. 336. sq.) laudati. Multa hic occurrunt fabulosa, quorsum relatio de Abrahamo a Patre accusato, & a Nimrodo in ignem ardentem coniecto spectat, de qua vid. Georg. Eliez. Edzardi Adnot. ad cap. I. Avod. S. p. 187. Plura vero incerta. Ad locum Jos. XXIV, 2. a dissentientibus multa solent excipi. Hinc omnem rem in medio relinquere, quam Mose tacente certi quid definite malumus. (*) Martyres pia & quidem haud immerito venerabatur antiquitas, memoriamque eorum sanctam habebat. Eo spectabat praelictio nominum defunctorum ex [greek word] vel sacris tabulis, de

qua vid. Qvendstedium de Orat. & oblationibus pro defunctis §. 6. B. Dorscheum de Missa cap. XI. §. I. p. 338.

Page 11 Main text (2/2 of page 11/64).

(7)

Diophantus of Lacedaemonius betrayed the memory of Syrophanus the Egyptian, that after the sudden departure of his son he had cast down the image, and that he had placed it in a more respectable part of the building. But if it should happen that the servants and maidservants, of whom there was a great multitude, should commit any crime, They escaped all punishment, provided they showered the said image with flowers or honored it with wreaths and crowns. (see Gvil. Stucius Sacrif. Gent. description p. 361). Zimmermann's Analect. period mind I. No. 57 where the idols of the gods are adorned on certain days. His veneration of the most famous idol of Baal led from there to the birth of the Hibiscus. His veneration of the most famous idol of Baal arose from it, if Hieronymus is to be believed in Ezech. 24 T. V. Oper. p. m. 558. commented: Now the idol of Baal, or Bel, and to speak more plainly, Bel, is the religion of the Assyrians, consecrated by Nino, the son of Bel, in honor of the Father. Among the more recent P. Tourmenine, he decided that the excess presented to the deceased had done honor to the idolaters. (vid. Explicat. Historiqv. des Fables Entret. IV.) Whatever this may be, however strong the superstitious veneration of elders may be, It is evident that the Church has experienced not without loss, as I say, that she has brought in too much esteem αἰγιολατρίαν for martyrs.

End of page 11 Main text (2/2 of page 11/64).

Page 11 footnotes (2/2 of page 11/64).

That being the case , What is to be said about the tradition that Abraham is said to have broken the idols in his father's absence? It's clear. Let's see about it Greg. Mochaelis in Notis ad Gaffarell. I am curious. unheard of p. 194 sqq. The question of higher investigation seems to be: Did Abraham himself worship the gods on foreign shores? Did Abraham himself worship the gods on foreign shores? B. Martin affirms the same. Chemnitius Exam. council Triden P. I. p. 134. nor B. Joh. Peter Grunenbergr. He argued. on the outstanding sins of the heroes of faith § 22 36. Others deny it, the famous Fabricius (Codic. Pseudepigraph. V. T.

pag. 336. sq.) praised. Many fables occur here, for which see the account of Abraham being accused by the Father, and cast into the burning fire by Nimrod, of which see George Eliez. Edzardi Adnot. to chap. I. Avod. St. p. 187. More, however, is uncertain. To the place of Jos. 24, 2. Many things are usually rejected by dissenters. Hence, to leave everything in the middle, which Moses, in silence, was certain of what was definitely wrong. (*) Antiquity venerated the martyrs piously and indeed not undeservedly, and held their memory sacred. He looked upon the reading of the names of the deceased from the [Greek word] or sacred tablets, of which see Qvendstadium de Orat. & offerings for the dead § 6. B. Dorscheum on the Missa chap. XI. § I. p. 338) But in the 4th century that veneration declined into the greatest abuse; Indeed, not only altars were erected in honor and memory of martyrs. See Matt. Zimmer. he argues. to Tertullus They become not born Christians Sect. II. § 44. p. 23. sqq. But their praises were also sung at the graves, with which he approached with poetical license, which was too dead for the manner of the heathen he awakened (evchebat, = evekebat. Not sure if spelt right), and in the end introduced a superstitious cult. See I.E.F.V.L. Antiquated about Funerals & Old Rituals Christian Lib. 6. Chapter VII. conf. completely Caspian Sagittarius says. Inaugural on the Nativity of the Martyrs Cap. V. §. XIII sqq.

end of page 11 footnotes part 1 (2/2 of page 11/64)

Page 12 main text (1/2 of page 12/64).

(8)

§. V.

Aliam Idololatriae originem assignat Joh. Clericus Comp. Hist. Univers. p. 9. sq. Conjicit enim homines praeter Deum summum mentes quasdam separatas credidisse , quae legatorum instar ad terrae incolas mitterentur (*). Has initio magno honore afficiebant, quod Hebraeorum gens quoque haud intermittebat. Sed cum in eum demum delapsi essent errorem Angelos Deos minores esse , quibus Imperiorum , urbium, familiarum cura a Deo ὑψίστω demandata sit , paulatim supremi Numinis obliti minores illos Deos honore soli summo Deo debito afficiebant eorumque numero praestantissimorum Heroum mentes post obitum inseri sibi persvadebant. Qvo factum est, ut Reges refuncti colerentur.

End of page 12 main text (1/2 of 12/64)

Page 12 footnotes part I (1/2 of page 12/64)

Sed seculo IV. in maximum abusum veneratio illa declinabat ; siquidem nonsolum Altaria in honorem & memoriam martyrum erigebantur. Vid. Matth. Zimmerm. dissert. ad Tertull. Fiunt non nascuntur Christiani Sect. II. §. 44. p. 23. sq. Sed laudes eorum quoque ad sepulcra decanabantur , quibus licentia poetica accedebat , quae ad paganorum morem demortuos nimium evekebat (evchebat, = evekebat. not sure if spelt right), cultumque demum superstitiosum invehebat. Vid. I.E.F.V.L. Antiquit. circa Funera & Ritus veter. Christianorum Lib.

VI. Cap. VII. conf. omnino Casp. Sagittary dissert. Inaugural. de Natalitiis
Martyrum Cap. V. §. XIII. sqq.

(*) Num existentia Angelorum natura nota sit ? hac occasione quaeri posset.
Nos probabilia argumenta Naturae concedimus , apodictica vero soli scripturae
S. reservamus. Vide Systemata Theologica passim , & conf. Dn. D. Joh. Schmidy
dissert. de Angelis ex principiis philosophicis non demonstrabilibus it. M. Joh.
Davidis Hoheseil disp. An Angelorum Existentia ex Naturae lumine demonstrari
possit ? Contrariam tamen sententiam propugnare videntur Ruardus Andala
Syntagm. Teolog. physic. metaphysic. P. III. Cap. IV. §. 9. p. 131. Aut.
Pseudonymus Franciscus de Cordua in schrifft. und vernunftmagssigen
Gendancken von Schatzgraben , und Bescqwerung der Geifter p. 37. sq. &
celeberrimus Andreas Rudigerus physic. divin. Lib. I. Cap. IV. Sect. IV. §. 71. sq.
pag. 175. cujus verba dabimus: Quoniam essentia , inquit, adeoque & existentia
rerum compositarum dependet a natura simplicium, & adeo naturaliter aliquae
res, quas forte Deus componi voluit , (continued on page 13 footnotes)

end of page 12 footnotes part 2 (1/2 of page 12/64).

Page 12 main text (1/2 of page 12/64).

(8)

§ V.

**John assigns another origin of idolatry. Cleric Comp. Hist. Universe p. 9
sq. For he infers that men besides the supreme God have believed in
certain separate minds, which were sent like ambassadors to the
inhabitants of the earth (*). At first, they treated them with great
honor, because the nation of the Hebrews also did not cease. But when
at last they had slipped into him the error that the angels were lesser
than the gods, by which the care of empires, cities, and families is
demanded by God ψιςω, little by little the supreme Gods, forgetting
those minor gods, affected the honor due to the supreme God alone,
and persuading the minds of their most eminent heroes to be inserted
after their death. What happened was that the kings were worshiped
again.**

End of page 12 main text (1/2 of 12/64)

Page 12 footnotes part I (2/2 of page 12/64)

But in the 4th century that veneration declined into the greatest abuse; Indeed,
not only altars were erected in honor and memory of martyrs. See Matt.

Zimmer. he argues. to Tertullus They become not born Christians Sect. II. § 44. p. 23. sqq. But their praises were also sung at the graves, with which he approached with poetical license, which was too dead for the manner of the heathen he awakened, and in the end introduced a superstitious cult. See I.E.F.V.L. Antiquated about Funerals & Old Rituals Christian Lib. 6. Chapter VII. conf. completely Caspian Sagittarius says. Inaugural on the Nativity of the Martyrs Cap. V. §. XIII sqq.

(*) Is the existence of angels known by nature? could be asked on this occasion. We admit the probable arguments of Nature, but we reserve the apodeictics of St. Scripture alone. See Theological Systems here and there, & conf. Mr. D. Joh. Schmidy argues. about angels from philosophical principles not demonstrable goes. M. Joh. David Hoheseil disp. Can the Existence of Angels be demonstrated by the light of Nature? However, Ruardus Andala Syntagm seems to defend the opposite opinion. Theologian physic metaphysical P. III. Chapter IV. § 9 p. 131 Or Pseudonym Franciscus de Cordova in schrifft. und vernunfftmagssigen Gendancken von Schatzgraben, und Bescqwerung der Geifter p. 37 sqq. and the famous Andreas Rudigerus physic. divine Lib. Chapter I IV. Sect. IV. § 71. sqq. page 175. whose words we will give: Because the essence, he says, and so the existence of composite things depends on the nature of the simple, and so naturally some things, which perhaps God willed to be combined, (continued on next page)

end of page 12 footnotes part 2 (1/2 of page 12/64).

page 13 main text (1/2 of page 13/64).

(9)

Hactenus Clerivi mentem exposuimus , qui porro hariolatur , Angelos aliquando in statuis oracula () edidisse , illas autem demum reliquisse, cum ideo cultu divino sese affectos cernerent , successisse tamen in locum eorum angelos tenebrarum. Unde (sunt verba ipsius Clerici) *scriptura dicit , Ethnicos adorasse daemonia , non quod Ethnici crederent, se adorare Naturas malignas , quas Diabolos vocamus , sed quia Diaboli Soli eorum templa & statuas incolebant.***

end of page 13 main text (1/2 of page 13/64).

page 13 footnotes part 1 (1/2 of page 13/64)

componi haud possent , si in principiis non omnes darentur possibilitates , probabile maxime est , Deum in constituendis rebus simplicioribus omnes observasse possibilitates, ne ad constituenda magis composita ullum possit

deesse principium : Unica enim in principiis omissa possibilitas, vel mille alias compositiones impediisset , quorum aliquae forte fini Dei creatoris poterant respondere.

Cum ergo Spiritus incompletus sit magis compositus completo , & ille secundum omnes possibilitates existat rationalis nempe & irrationalis , seu sola memoria praeditus , credible est, etiam minus compositum, nempe completum, secundum easdem dari. Acute philosophatur Vir doctissimus, verum rem universam, quam demonstrandam suscipit, meris probabilitatibus niti , fatebitur. Mentis piorum Daemones fieri Gentiles credebant , & postmodum cuilibet hominem custodiendum assignabant. Exinde figmentum de Angelo tutelari ejusque cultu ortum. Vid. Sontagii Sicil. I. de Spectr. p. 4. Jam, quod ad cultum Angelis praestitum attinet, videncus omnino erit B. Joh. Tob. Major in dissert. de Natura & cultu Angelorum ubi §. CXIII. sq. ad Superstitiosorum argumenta respondet , qui vel ideo Angelos divine mactarunt honore , quod Legatorum munere fungantur, Legatus autem sit locum tenens legati. Ipse Plato Angelos , seu Daemones genus aerium tertiam atque adeo mediam obtinens sedem vocat, interpretum sive internunciorum unus sustinens , precibus colendum , prosperorum successuum causa. Clarius Apulejus de Deo Socratis pag. 786. Sunt quaedam divinae mediae potestates inter summum aethera , & infimas terras , in isto intersitae aeris spatio, per quas & desideria nostra & merita ad Deos commeant. Hos Graeco nomine [greek word] nuncupant , inter terricolos caelicolasque vectores, hinc precum , inde donorum , qui ultro citroque portant , hinc petitiones , inde suppetias : ceu quidam utriusque interpretes & salutigeri. Nos duo notamus. Primum gentiles quicquid de Angelis in locis allegatis similibve dixerunt, ex commercio cum Judaeis didicisse , vel per [greek word] Satanae imitatos fuiffe.

End of page 13 footnotes. (1/2 of 13/64)

Start of page 13 main text (1/2 of 13/64)

(9)

We have thus far expounded the mind of the Clergy, who further frolics that angels sometimes issued oracles () in statues, but having left them at last, when therefore they saw themselves affected by the divine worship, yet the angels of darkness succeeded in their place. Whence (these are the words of the Cleric himself) the scripture says, that the ethnics worshiped demons, not that the ethnics believed that they worshiped evil natures, which we call Devils, but because the Devils of the Sun inhabited their temples and statues.**

end of page 13 main text (1/2 of page 13/64).

Start of page 13 footnotes. (2/2 of 13/64)

they could not be reconciled if in principle not all possibilities were given, it is most probable that God observed all possibilities in establishing the simpler things, so that no principle could be lacking for the establishment of more complex ones: For a single possibility omitted in the beginning would have prevented a thousand other combinations, some of which might have been able to respond to the purpose of God the Creator. Since then the incomplete Spirit is more composed than the complete, and he exists according to all possibilities, that is, rational and irrational, or endowed only with memory, it is credible even less composed, that is, complete to be given according to the same. A most learned man philosophizes acutely, but he will admit that the whole truth which he undertakes to demonstrate is based on mere probabilities. The Gentiles believed that the minds of the pious became demons, and afterwards they assigned every man to guard them. From this point, the image of the Guardian Angel and its worship arose. See Sontagius Sicily I. of Spectr. p. 4. Now, as regards the worship performed by the Angels, it will be completely visible B. Joh. Tob. The mayor is speaking. on the nature and worship of angels, where § 113 sq. responds to the arguments of the Superstitions, who, for that reason, killed the angels with divine honor, that they act as legates, and the legate is to hold the position of the legates. Plato himself calls the Angels, or Demons, a kind of air, occupying the third and therefore the middle seat, one of the interpreters or messengers supporting, to be worshiped with prayers, for the cause of good success. Clarius Apuleius on the God of Socrates, p. 786. There are certain divine medial powers between the highest ether and the lowest earths, in this interspersed space of air, through which both our desires and our merits go to the Gods. They call these by a Greek name [greek word], between the earthlings and the celestial carriers, from here the precum, from the gifts, who carry to and fro, from here petitions, from thence supplies: or some of the interpreters and salutaries of both. We know the two. First, whatever the Gentiles have said about angels in similar places, that he had learned from intercourse with the Jews, or by [the Greek word] to imitate Satan.

End of page 13 footnotes. (2/2 of 13/64)

Page 14 main text (1/2 of page 14/64)

(10)

§. VI.

Oleam & operam perdunt, qui Idolorum veritatem uni eidemque causae assignare contendunt. Non enim dubium est, Diabolum pro ea, qua pollet, versutia, homines sub diversis caeli plagis viventes modo hac modo alia via a vero Deo abduxisse, ad suique cultum incitasse. Ad

faedissima ante omnia miseros mortales pellicebat peccata, quae densissimae in intellectu tenebrae, & turpissimae in voluntate concupiscentiae excipiebant. Diinceps notitiam veri Numinis per contemptum verbi revelati, quem continuo svadebat, sensim sensimquo obliterabat. Cum autem ideam de Dei existentia innatam delere minime valeret, ipse vero fastu pariter, ac invidia tumeret, creaturas pro Numine terricolis obtrudebat. Hoc pro ratione Temperamentorum, Regionum, vitae generis, & victus, aut amictus indogentiae dispari plane modo tentavit & praestitit. Barbaros ita quidem delusit, ut sub variis imaginibus & nominibus Principem tenebrarum Dei loco venerarentur, cujus rei Hostiae humanae (*) incestus, scortationes in templis peractae, & similia detestanda facinora fidem faciunt.

end of page 14 main text (14/64)

Page 14 footnotes (1/2 of page 14/64).

Deinceps vocabulum δαίμων (demon) interdum apud Philosophos & Poetas Ethnicorum in sensu bono, nunquam autem in N. T. nisi in sensu malo occurrere. Quapropter Christiani de Angelis quoties scribunt, eodem absterneant, nisi cum Bodino & talis farinae Naturalistis imperitis fucum facere, venenumque perniciosarum opinionum eo facilius Lectoribus propinare velint.

(**) Angelos bonos in statuis unquam oracula dedisse, perperam Clericus cum Spencero & citra scripturam sacram asserit. Quin, Autor Anonymous Suite de la Response a l'Hist. des Oracles P. II. Cap. XIII. pag. 354. sqq. multis rationibus e Scriptura S. & Scriptoribus profanis petitis statuas nunquam Oraculorum vicem sustinuisse evicit. Statuarum quidem futurorum praesciarum, Mercurius Trismegistus apud August. de Civ. Dei L. VIII. Cap. XXIII. mentionem injicit; ast rehaeret, indicasse, diabolis statuas incolentes per Pythones futura praedixisse, ita, ut statuis istud tribuatur, quod a Cacodaemone per Pythones praestitum fuit. Quomodocunque ista sese habeant, Angelos nunquam Oraculorum loco mortalibus fuisse, existimamus. Deus severissime usum eorum prohibuit. Neque ea in parte Clerico assentimur, quod Angelorum cultus Idololatriae ansam dederit, siquidem certum est, hunc potius speciem, quam causam illius fuisse.

End of page 14 footnotes (1/2 of page 14/64)

Page 14 main text (2/2 of page 14/64)

(10)

§ 6.

They waste oil and effort who contend to assign the truth of idols to one and the same cause. for there is no doubt The devil, on account of what he claims, has diverted men living under different parts of the sky by a different way from the true God, and has incited them to his own worship. To the most abominable of all, he hid the sins of miserable mortals, which are densest in the understanding of darkness, And they received the most base desires in their will. Then he gradually forgot the knowledge of the truth of the God revealed by the scorn of the word, which he continually slandered. But when he was not at all able to destroy the innate idea of God's existence, he himself, equally proud and swelling with envy, crushed the creatures for the earthly God. This he tried and performed in a plain manner, for the reason of Temperaments, Regions, kind of life, and livelihood, or the disparity of his indolence. He deceived the barbarians in such a way that, under various images and names, they worshiped the Prince of Darkness instead of God, whose cause the human Victims (*) incest, whoredoms performed in the temples, and similar detestable crimes they believe.

end of page 14 main text (2/2 of page 14/64)

Page 14 footnotes (2/2 of page 14/64).

Furthermore, the term δαίμων (demon) is sometimes used by the Philosophers and Ethnic Poets in a good sense, but it never occurs in the NT except in a bad sense. Therefore, whenever Christians write about angels, let them refrain from the same, unless they make a smear with Bodin and such naturalists who are unskilled in the matter. And the poison of pernicious opinions the more easily they wish to thrust upon the Readers.

(**) That good angels in statues have ever given oracles, the Cleric wrongly asserts with Spencer and the sacred scriptures on this side. Well, Author Anonymous Suite de la Response a l'Hist. des Oracles P. II. Chap. XIII. pag. 354. sqq. with many arguments from the Holy Scriptures and profane writers, he drove out the statues that had never supported the turn of the Oracles. Indeed, of statues of future forerunners, Mercury Trismegistus in Augustus. of Civ. Dei L. VIII Chapter 23 he injects a mention; but it is said that he told the devils that the inhabitants of the city had foretold the future through the Pythons, so that it is attributed to the states that this was performed by the Cacodaemon through the Pythons. However these things may be, we think that angels were never in the place of oracles among mortals. God strictly forbade their use. Nor do we agree with it on the part of the Cleric, that the worship of angels has given a noose to idolatry, indeed it is certain that this was rather the appearance than the cause of that.

page 14 footnotes (2/2 of page 14/64)

Page 15 main text (1/2 of page 15/64).

(11).

(Continued from page 14 main text)

Moratiores, quos vocamus Gentes , variis S. paginae historiis infabulas conversis ita decipiebat, ut solem & lunam sub mille nominibus Idololatricis adorarent, vel, si unicum Deum dari agnoscerent , verum tamen & in scriptura S. revelatum non reciperent, Judaeos potius, & Christianos, quorum ministerio ex cimmeriis istis tenebris eripi potuissent, trucidarent, quin, omnia salutis media spernerent. Nolumus tamen a solo Diabolo Idololatriam derivare, probe intelligentes, ipsam naturam corruptam tanti criminis ream esse, mortalesque propria culpa Dei notitia excidisse. Modus autem quo istud peccatum deplorandum perpetratum diversus. Quae cum its sint Matthaei Petitdidieris sententiae accedimus , qui dissert. Historic. Critic. Chronol. in Sacr. Script. V. T. dissert. XVI. Idololatriae originem parum certam esse monuit.

§. VII.

Primas divitias in numeroso grege ovium , arietum , taurorumque homines reponebant. Moses sane in enarrandis opulentorum facultatibus pecudum ab initio statim mentionem facere solet.

end of page 15 main text (1/2 of page 15/64).

Page 15 footnotes (1/2 of page 15/64).

(*) De more homines immolandi vid. Basnagium antiq. Jud. T. 2. pag. 606. sq. Celeberr. Lochneri Papav. ex omni Antiq. erut. pag. 149. 152. seq. Sartor. de Hypocr. Gentil. circa cult. Deorum. pag. 9. sq. Andr. Beyeri Addit. ad Seldeni Synt. de Diis Syris p. 249. sq. & plures alios Cl. Joh. Jacobo Schudt Lib. II. vitae Jephtae Cap. XXVI. p. 307. sqq. laudatos. Originem immanis hujus sacrificii Apologia nostra A. C. exinde deducit , quia sortassis audierant quandam humanam hostiam placaturum esse Deum toti generi humanae. Christophorus Pezelius P. III. Arg. & resp. Theol. p. 213. tribus causis adhunc furorem incitatos fuisse Ethnicos, asserit. Primum [greek word] exempli Abrahae , (id quod etiam contra Marshamum Claud. Frassenius disquisit. Bibl. ad Genes. defendit) deinde, quod obscuram famam promissionis de ventura victima retinuerunt, videlicet de Christo morte sua placaturo iram Dei. Postremo, quod ex ritibus sacrificiorum , quae ex opere operato putarunt , placationem esse irae divinae , falso ratiocinati sunt. Nos Apologiae A. C. minime contradicimus : Diabolum tamen homicidam fuisse ab initio, vel ex hoc capite cognoscimus , is enim caecos idololatras seduxit. De variis Spurcis, quae in Sacris suis admiserunt Gentiles, Vid. Dn. D. Zeibichii dissert. de [greek word] Gentil. Sacr. N. XI. p. 25. sq.

End of page 15 footnotes (1/2 of page 15/64).

Page 15 main text (2/2 of page 15/64).

(11).

He deceived the dwellers, whom we call Gentiles, by turning the various stories of St. Page into fables, so that they worshiped the sun and the moon under a thousand idolatrous names. or, if they acknowledged that there is only one God, yet they would not receive the truth revealed in the Holy Scriptures, rather the Jews and Christians by whose service they might have been rescued from the darkness of the Cimmerians, rather, they would destroy all the means of salvation. However, we do not want to derive idolatry from the Devil alone, well understanding, that corrupt nature itself was guilty of so great a crime, and that mortals had fallen short of God's knowledge through their own fault. But the manner in which this deplorable sin was committed is different. These are the opinions of Matthew Petitdidier, who he argues. Historical Critic Chronol. in Sacr. Script. V. T. argues. 16 He warned that the origin of idolatry was not certain.

§. VII.

People stored their first wealth in a large herd of sheep, rams, and bulls. Of course, when describing the wealth of the rich, Moses usually mentions cattle right from the beginning.

end of page 15 main text (2/2 of page 15/64).

Page 15 footnotes (2/2 of page 15/64).

(*) On the custom of sacrificing men vid. Basnagium antiq. Jude T. 2. pag. 606 sqq. Celebr. Lochner Papav. from all Antiq. will be page 149. 152. seq. Tailor of Hypocr. Gentile around cult Of the gods. page 9 sq. Andrew Beyer adds. to Selden Synt. of the Syrian Gods p. 249 sqq. & many others Cl. John James Schudt Lib. II. of the life of Jephthah 26 p. 307 sqq. Praised Our Apology A. C. derives the origin of this monstrous sacrifice from thence, because they had heard by chance that God would propitiate the whole human race by a certain human victim. Christopher Pezelius P. III. Arg. & resp. Theol. p. 213. He asserts that the ethnics had been incited to fury for three reasons. The first [Greek word] of the example of Abraham, (that which Claudius Frassenius also discussed against Marsham. Bibl. to Genes. defends) secondly, that they retained the obscure report of the promise of a future victim, that is to say of Christ appeasing the wrath of God by his death. Lastly, that from the rites of the sacrifices, They reasoned wrongly that they thought that the work they had done was appeasement of the wrath of God. We do not in the least contradict the Apology of A. C. However, we know that the devil was a murderer from the beginning, or from this chapter, for he seduced the blind idolaters. On the various impurities

which the Gentiles admitted into their sacred places, Vid. Mr. D. Zeibichii argues. of [Greek word] Gentile Sacr. No. 11 p. 25 sq.

End of page 15 footnotes (2/2 of page 15/64).

Page 16 Main Text (1/2 of page 16/64).

(12).

Sic de Abrahamo legimus, quod fuerint gravis valde i. e. abundans pecoribus Genes. XIII, 2. & Eliezer coram Labano & Bethuele Herum suum extollens de jumentorum multitudine citius, quam de auri argentique copia disserit Gen. XXIV, 35. Quam quaeso latet ante pecuniae usum mercedum permutationem obtinuisse, & pecora aeris signati loco fuisse, ita, ut adhuc hodie pecunia a pecu dicatur? Vid. Barthol. Beverini Syntagm. de Ponderibus & mensuris A. 1711. editum statim ab initio, ubi de origine pecuniae agit. Neque apud Patriarchas aorumque familias solum pecudes in mago erant precio, sed etiam apud alias gentes, quas Barbaros vocamus. Arabes, quoties pauperem describere cupiebant, eum neque agnum neque agnam possidere dicebant, vid. J. C. Blumii Pent. I. Animadv. Sacr. p. 15. saepe numero pro! contingent, quod miseri mortales nimio amore creaturas atque caduca caducae hujus vitae bona complecantur, Creatoris vero omnium bonorum fontis penitus obliviscantur. Credibile igitur est tantam dementia homines profanos post diluvium cepisse, ut invisibilis Dei obliti pecorum greges sibi tam proficuos unice dilexerint, & in numinis locum substituerint. Quoapropter si quid conjecturando valemus, animalium cultum idololatriae aut ansam dedisse, aut primam saltem istius speciem fuisse, hariolamur. Apud Aegyptios certe superstitiosa brutorum veneratio Josephi aevo jam invaluerat, inde, qui carne eorum vescebantur, abominationi illis erant Gen. XLIII, 32. XLVI, 34. Exod. VIII, 26. (*) Nonnulli ejus, utilitatisque causa, Eusebii verba sunt. L. II. de praepae. Evang. Cap. I. multa ex animalibus in Deorum numero apud Aegyptios suscepta contendunt. Bovem enim tam partu suo quam arandi opera conducere.

End of page 16 main text (1/2 of page 16/64)

Page 16 footnotes (1/2 of page 16/64)

(*) Ita, praeter Joh. Spencerum, haec loca explicant Theologi nonnulli Nostratum. Vid. Joh. Henr. Urfin. Adv. S. Passion. Historic. & Agn. Paschal. p. 326. Joach. Hildebrand. Antiq. ex. Scr. S. Select. p. 15. sq. Celeberr. Dn. D. V. E. Laescheri Origin. Relig. manipul. T. VI. §. 4. Unsch. Nachr. MDCCII. p. 835. Alii cum Bocharto ideo Aegyptiis pastores abominationi fuisse conjiciunt, quod in

Aegypti Bucolium plurimi praedonum vitam agentes confluerint , vel cum Sam. Basnagio non omnibus Regni hujus incolis adscribere audent , quod saltem de sedem regiam incolentibus ad mentem ipsius pronunciatur.

Page 16 Main Text (2/2 of page 16/64).

(12).

Thus we read of Abraham, that they were very heavy (i. e. Genes abounding in cattle. XIII, 2) And Eliezer, in the presence of Laban and Bethuel, extolling his Hero about the multitude of cattle, more quickly than about the abundance of gold and silver, (Genesis 24, 35) How can it be hidden that before the use of money the exchange of wages was obtained, and that cattle were instead sealed with brass, so that to this day money is called cattle? See Barthol. Beverini Syntagm. of Weights and Measures A. 1711 published immediately from the beginning, where he deals with the origin of money. Not only among the patriarchs and their families were cattle at the price of the magus, but also among other nations, whom we call Barbarians. The Arabs, whenever they wished to describe a poor man, said that he possessed neither a lamb nor a lamb. saw J. C. Bloom's Pent. I. Animadv. Sacr. p. 15. often in the number of proh ! They happen that the poor mortals are filled with too much love for creatures and the fleeting goods of this life, but completely forget the Creator, the source of all goods. It is therefore credible that profane men took such a madness after the flood, that, forgetting the invisible God, they loved flocks of sheep that were so profitable for themselves alone, and took the place of the deity. Accordingly, if you are able to conjecture anything, that the worship of animals has either given rise to idolatry, or that it was at least the first species of it, we are joking. Among the Egyptians, certainly, a superstitious veneration of brutes had already prevailed in the age of Joseph, hence those who fed on their flesh were an abomination to them Gen. 43, 32. 46, 34. Exod. 8, 26. (*) The words of Eusebius are the words of some of the husbands and their interests. L. II. of the cross Evan. Chapter 1. They argue that many of the animals included in the number of the gods were received by the Egyptians. For he must hire an ox both for his labor and for the work of ploughing.

End of page 16 main text (2/2 of page 16/64)

Page 16 footnotes (2/2 of page 16/64).

(*) Yes, besides Joh. Spencer, these passages are explained by some Nostratian theologians. See John Henry Urfin Adv. St. Passion. Historical & Agn. Easter p. 326, Joach. Hildebrand. Ancient from Scr. St. Select. p. 15 sqq. Celebr. Mr. D. V. E. Laescheri Origin. Relig. team T. VI. § 4. Unsch. Nachr. 1822 p. 835. Others, with Bochart, therefore cast the Egyptian shepherds into abhorrence, because they flocked to Bucolius in Egypt, taking the lives of most of the robbers, or with Sam. They do not dare to ascribe Basnagio to all the inhabitants of this kingdom, which at least is pronounced to the mind of the inhabitants of the royal seat.

End of page 16 footnotes (2/2 of page 16/64).

Page 17 main text (1/2 of page 17/64).

(13)

Oves autem & parere , & tegumentorum materiam praeberere , & lacta & caseo alere. Canem (*) verd una cum hominibus venerari & custodiendos homines natum esse : Quapropter Deum, qui apud cos Anubis appellatur, caninum habere caput. Huic animalium cultui sapientissimus Deus obviam ire cupiens Israelitis ex eruditorum quorundam mente carnis usum usum indulsit , ne temere adorarent , quod comederent.

End of page 17 main text (1/2 of page 17/64)

Page 17 footnotes (1/2 of page 17/64).

(*) Aegyptios canem divino honore affecisse, multi pholologi memoriae prodiderunt. Jac. Basnagius Antiq. Jud. T. 2. pag. 616. nomina de astrorum Kiion , & Remphau de canino cultu explicat ad Juvenalis verba provocando :

Oppida tota canem venerantur.

postmodum addit : Les chieus precedoient la pompe dans les fetes d'Isis , a la quele on les avoit cousacrez , cet animal fidele emportoit , dit Plutarque , les premiers honneurs en Egypte , mais il de chut d' un etat si glorieux lors, qu' il sejetta sur le Boeuf Apis que Cambyse avoit tue ! Putat igitur canum venerationem post Apiscultum introductum desiisse. Superstitionis hujus max. Reverendus Dn. Urb. Gottfried Siberus de cane e templo exterminando dum

egit , haud immemor fuit. Notat enim ex Strabone & Eusebio Caesariense Aegyptiis usitatum fuisse , ut oppidis suis ab animantibus penes se deorum loco cultis nomina darent, unde a cane Cyno nomen acceperit , & integra praefectura Cynopolitana canis , & Anubis cultu celebris fuerit. Ex Herodoto splendidissimas canum exequias memorat, aliaque notatu digna profert in cam demum descendens sententiam ; Aegyptiorum magos non adeo frolicos fuisse , ut canem venerarentur , sed arcanam potius hujus cultus causam extitisse , quam Aelianus Hist. Lib. X. Cap. 45. panderet asserendo , canem Aegyptiis ideo sacrum, quod astro cognomine oriente Nilus faecunditatis parens excrescat, pingvedineque sita omnem campum ad fertilitatem provocet. Vid. l. c. §. XI. p. 21. Idem ante illum Joh. Chr. Wagenseil observavit Exerc. var. Arg. Exerc. I. p. 47. scribens : Cani id tributum , ut inter fixa sidera primo loco poneretur , imo apud Aegyptios Hespero quoque praelata ejus stello , Isidisque, quae cum Osiride supremum iis Numen erat, nomine fuit insignita. Nec minus iisdem , Anubin Osiridis filinum, canino capite, ceu vel in Obeliscis qui Romae supersunt, cernere est , figurabant , quem exinde latratorem Virgilius vocavit. Conf. Selden. de diis Syris p. 17.

End of page 17 footnotes (1/2 of page 17/64).

Page 17 main text (2/2 of page 17/64).

(13)

And to feed the sheep, and to provide material for coverings, and to feed on milk and cheese. That the dog (*) was born to be worshiped together with men, and to be guarded by men: Hence the god, who is called by the body of Anubis, has the head of a dog. God, the wisest, wanting to meet this worship of animals, permitted the use of flesh to the minds of some of the learned Israelites, lest they worship what they ate at random.

End of page 17 main text (2/2 of page 17/64)

Page 17 footnotes (2/2 of page 17/64).

(*) Many philologists have reported that the Egyptians treated the dog with divine honor. Jac. Basnagius Antiq. Jude T. 2. pag. 616. The names of the stars, Kiion, and Remphau explain the worship of dogs by challenging the words of Juvenal:

Whole towns worshiped the dog.

afterwards he adds: Les chieus precedoient la pompe dans les fetes d'Isis, a la quele on les avoit consacrez, cet animal faithfule emportoit, says Plutarque, les premiers honneurs en Egypte, mais il de chut d' un etat si glorieux lors, qu ' il sejetta sur le Boeuf Apis que Cambyse avoit tue ! He therefore thinks that the veneration of dogs ceased after the introduction of the bee-eater. The superstition of this max. Reverend Dn. City Gottfried Siberus was not unmindful of the act of exterminating the dog from the temple. For he notes from Strabo and Eusebius of Caesarea that it was the custom of the Egyptians to give their towns the names of those worshiped instead of gods by the living creatures, whence it took its name from the dog Cynus, and the whole Cynopolitan prefecture was famous for the dog, and the worship of Anubis. From Herodotus he mentions the most splendid funerals of dogs, and brings forth other things worthy of notice, descending to the cam at last. That the magicians of the Egyptians were not so flourishing as to worship the dog, but that there was a rather mysterious cause of this worship, as Aelianus Hist. Lib. Chapter X 45. he would spread the assertion that the dog was therefore sacred to the Egyptians, because the star named in the east of the Nile, the parent of fertility, grows up, and being located in the field, it challenges every field to fertility. See l. c. § XI. p. 21. The same before him Joh. Chr. Wagenseil observed Exerc. var. Arg. Exercise I. p. 47. writing: This tribute to the dog, in order that he might be placed in the first place among the fixed stars, indeed, among the Egyptians, Hesperus was also preferred by his star, and Isis, who with Osiris was the supreme deity to them, was distinguished by the name. No less than the same, Anubis, the son of Osiris, with the head of a dog, or even in the Obelisks which remain in Rome, is to be seen, they imagined, whom Virgil thenceforth called the barker. Conf. Selden. on the gods of Syria p. 17.

End of page 17 footnotes (2/2 of page 17/64).

start of page 18 main text (1/2 of page 18/64).

(14)

Quod, si sua luce radiaret, homines antediluvianos a carnium comestione abstinuisse, probabile esset , sed istam hypothesin, quo minus recipiamus, multa obstant. (*)

SECTIO II.

De origine cultus Serpentum in specie.

§. IIX.

REliqua inter animantia Dracones & serpentes sancte colebantur. Phoenixes atque Aegyptii dubio procul primi illis divinitatem assignarunt.

End of page 18 main text (1/2 of page 18/64).

start of page 18 footnotes (1/2 of page 18/64).

& Beyer Addit : p. 229. sq. Socratem canem pro deo venditasse, quidam tradiderunt , non defuerunt tamen illi defensores, contententes, virum sapientissimum homines superstitione demersos modo derisisse , eosque hoc modo a vanitate illa abducere laborasse. Plerisque Ethnicis, si non divinum , sacrum tamen animal fuit canis , atque ad sacrificia frequenter adhibitum. Cane, vniversi, ut sic dicam Graeci, usi sunt , & etiamnum ex parte utuntur , ut victima expiationis , Plutarchus inquit. Vid. Matth. Zimmerm. Analect. ments. menstr. III. p. 134. sq.

(*) Obstat dominium hominis universale in creatas , differentia jam ante diluvium inter bestias observata , licitus carniū ejus post diluvium , & cum primis sacrificia hominum ante diluvianorum. Quis enim dubitet, patres primaeuos pastos esse reliquiis sacrificiorum ex animalibus puris peractorum. Evolvat B. Lector summe Rev. Dn. D. Deylingii Obs. S. P. II. p. 51. Balth. Bebelii Hist. Eccl. Noachicae Art. VI. p. 80. sq. & in primis Cel. Danzii dissert. de Creophagia ante diluvium licita Jen. 1709. Quin etiam in statu integritatis carniibus usi fuissent homines, si modo in eo perstitissent , vid. dissert. nostram de uno eodemque genus humanum in statu integritatis & statu lapsus propag. modo §. VIII. p. 10. Errat proinde cum Grotio Clericus. Errat cum reliquo Pontificiorum cohorte Autor de Traite des dispenses du Careme, contendens, carniū usum homini nec naturalem, nec absolute necessarium, & quidem ideo, quia Deus antediluvianis illius usum non concesserit.

End of page 18 footnotes (1/2 of page 18/64)

start of page 18 main text (2/2 of page 18/64).

(14)

If it radiated its light, it would be probable that antediluvian men abstained from eating meat, but there are many obstacles to this hypothesis, the less we accept it. (*)

SECTION II.

On the origin of the worship of Serpents in particular.

§ IIX.

Among the rest of the animals, dragons and snakes were sacredly worshipped. The Phoenicians and Egyptians were undoubtedly the first to assign divinity to them.

End of page 18 main text (2/2 of page 18/64).

start of page 18 footnotes (2/2 of page 18/64).

& Beyer adds: p. 229 sqq. Some delivered that Socrates had sold a dog for a god, yet there was no lack of his defenders, who contended that the wisest man had merely mocked the people drowned in superstition, and in this way labored to lead them away from that vanity. For most ethnic groups, the dog was a sacred animal, if not a divine one, and was frequently used for sacrifices. The Greeks used the dog everywhere, so to speak, and still use it in part, as a victim of expiation, says Plutarch. See Matt. Zimmer. Analect. minds period III. p. 134. sqq.

(*) It stands in the way of man's universal dominion over created things, the difference already observed between beasts before the flood, the legality of his flesh after the flood, and the chief sacrifices of men before the flood. For who doubts that the ancient fathers fed on the remains of sacrifices from pure animals of longing. Evolut B. Lector very Rev. Mr. D. Deylingii Obs. S. P. II. p. 51. Balth. Hist. Eccl. Noachic Art. 6. p. 80 sq. & first of all Cel. Danzii argues. of Creophagia before the flood, Gen. 1709 Moreover, even in a state of completeness, men would have used meat, if they had only continued in it, vid. he argues. propagate ours from one and the same human race in a state of integrity and a state of fall. just § VIII. p. 10. Hence he errs with Grotius the Cleric. The author of the Traite des dispenses du Careme errs with the rest of the Pontifical cohort, contending that the use of meat is neither natural nor absolutely necessary for man, and indeed because God did not grant the use of that antediluvian.

End of page 18 footnotes (2/2 of page 18/64)

Start of page 19 main text (1/2 of page 19/64)

(15)

Discimus hoc ec Eusebio , Justino Martyre , Clem. Alexandrino aliisque Patribus. Persii verba digna sunt, quae e Satyr. I. huc transferantur :

Pinge duos angves, pueri, sacer est locus.

Aegyptios Graeci imitabantur , Apollinem (*) Delphicum sub serpentis figura adorantes. Provoco ad Criticum sui Temploris acutissimum, Danielem nimirum Heinsium, cujus verba in Aristarcho S. p. II. ita fluunt : Non dubitandum est , quin Pythius Apollo , hoc est spurcus ille Spiritus , quem Hebrae Ob , & Abbadon , Hellenistae ad verbum ἀπολλύωνα [Disinfect] , caeteri ἀπόλλωνα [Apollo] dixerunt , sub hac forma , qua miseriam humano generi invexit , primo cultus in Graecia.

§. IX.

Richard Mead, () medicus praestantissimus & societatus Regiae Anglicanae Socius, in mechanica Relatione de venenis, quae prima vice An. MDCCII.**

End of page 19 main text (1/2 of page 19/64).

Start of page 19 footnotes (1/2 of page 19/64)

(*) Variis sub nominibus & figuras Apollindem caeci gentiles honorarunt. Recentiores Solem sibi concipiunt, quoties de Deastro hoc, quocunque demum nomine veniat , aliquid legunt, quorsum referas, quae de virtute ejus medica passim occurrunt vod. Joh. Sauberti Prodrum. Philol. Sacr. p. 88. Christ. Cellar. diss. Acad. p. 232. Pythius vocatus est ex sententia nonnullorum ob serpentem multum nocentem a se occisum vid. Ovid. L. I. metamorph. v. 445. malamus ideo nomen hoc fortitum esse , quia sub serpentis imagine apparuit , & effectus est. Forsan etiam responsa, ceu serpens, e caverna in ventrem Pythonissarum exhibilavit , unde talis farinae mulierculae Pythonissarum nomen adeptae sunt. πυφών [Python?] sane idem notat ac Serpens, quod secundum Strabonem ἡ πυνφάνομαι [I dont know?] , juxta alios autem a putredine , ex qua Serpentes nascantur, descendit. Caeterum Apollo quoque sub forma & habitu muliebri pingebatur. Ita in marmore antiquo Apotheosin Homeri sistente , si recte conjecit Cl. Jo. Carol. Schottus , exhibetur. Statuam Apollinis in insula Delos, prope locum, in qou magnificum ejus templum stetit, invenit Jacobus Sponius , quam ob magnitudinem & raritatem descripsit. T. I. Voyag. d' Ital. de Dalmatie, de Grece & du Levant. p. m. 136. sqq.

(**) Haud licuit nobis ipsum Librum Richardi Meadi inspicere, usi sumus recensione Ephemeridum Parisiensium Amstelodami recusarum de Anno MDCCIX. mens. Novembr. p. 367. quam B. Lector adeat.

end of page 19 footnotes (1/2 of page 19/64).

Start of page 19 main text (2/2 of page 19/64)

We learn this from Eusebius, Justin Martyr, Clem. Alexandrian other Fathers. The words of the Persians are worthy, which are from Satyr. I. are transferred here:

Paint two snakes, boys, it is a sacred place.

The Greeks imitated the Egyptians, worshiping Apollo (*) Delphic under the form of a serpent. I challenge the sharpest critic of his Templar, Daniel of course Heinsius, whose words in Aristarchus St. p. II. they flow like this: There is no doubt that the Pythian Apollo, this is that filthy Spirit, whom the Hebrews Ob, and Abbadon, the Hellenists called by the word απολλύωνα [Disinfect], the others said απολλωνα [Apollo], under this form, by which he brought misery to the human race, at the first worship in Greece .

§ 9

Richard Mead, () an eminent physician & Fellow of the Royal English Society, in the mechanical Relation of poisons, which the first time An. 1822**

End of page 19 main text (2/2 of page 19/64).

Start of page 19 footnotes (2/2 of page 19/64)

(*) The blind Gentiles honored Apollo under various names and figures. The more recent ones conceive the Sun to be their own, whenever this Deaster comes under whatever name, they read something, to which you refer, which occur here and there about its medicinal power, vod. John Saubert Prodom. Philol. Sacr. p. 88. Christ. Cellar diss. Acad. p. 232. Pythius was called from the opinion of some, because he killed a very harmful serpent. Ovid L. I. metamorph. v. 445. We hate therefore that this name is strong, because it appeared under the image of a serpent, and was fashioned. Perhaps even the answers, or the serpent, hissed from the cave into the belly of the Pythonissas, whence such meals of the little women got the name of the Pythonissas. πυφόν [Python?] certainly signifies the same thing as the Serpent, which according to Strabo ἡ πυνφάνομαι [I don't know?], but according to others, descends from the rottenness from which Serpents are born. Moreover, Apollo was also painted in the shape and dress of a woman. Thus, standing in ancient marble the Apotheosis of Homer, if Cl. Jo. Charles Schottus, presented. James Sponius found a statue of Apollo in the island of Delos, near the place where his magnificent temple stood, which he described because of its size and rarity. T. I. Voyage. d'Ital. of Dalmatia, of Greece & of the Levant. p. m. 136. sqq.

(**) It was not permitted for us to look at Richard Mead's book itself, we used the review of the Paris Ephemeris of the Amsterdam protests of the year 1879. mind November p. 367. than B. The reader should go.

end of page 19 footnotes (2/2 of page 19/64).

(16)

altera vero auctior A. MDCC VIII. lingva Anglicana prodiit, Exerc. I. viperarum venenum describens , de οφιολατρεία [Ophiolatry] quaedam monet. Statuit , antiquos credidisse, serpentes unice a divina Nemese in paenam hominum productos esse , eosque ne veneno , aut morsu nocerent, sacrificiis & aliis ceremoniis placasse. Quae si firma sunt , metus viperas Deos fecit. Accedit ignorantia veterum , quibus natura & structura reptilium animantium non satis cognita fuit. Sed, quo minus experientissimo Mead assentiamur, Historiarum monumenta prohibere videntur, affirmantia, veteres serpentes nequaquam timuisse, cum iisdem potius temporis fallendi causa lusisse, quin imo antidoto quodam instructos fuisse , quo venenum omnesque nocivos morsus avertere potuerunt. Accedit & hoc , quod non tam ob avertenda mala , (*) quam afferenda bona Deos sub serpentum forma effectos invocaverint.

§. X.

A Serpente primorum hominum seductore, tristisque Protoplastorum lapsu, serpentum venerationem deducere nonnulli minime verentur, ad serpentem in Orgiis () mysticum provocando, sive furibundorum hominum vociferationem Evae prima mortalium matre Eva petitam , vid. doctissimi Laurent. Begeri Disquisit. Antiquariam de Nummis Cretensium Serpenteris p. II. & conf. Nicolai Gurtleri Origin. mundi p. 188. sq.**

end of page 20 main text (1/2 of page 20/64).

start of page 20 footnotes (1/2 of page 20/64)

Prima Editio recensetur in Actis Erudit. Lips. An. MDCCIV. mens. Mart. p. 131. sq.

(*) Minime tamen inficias ire volumus, timorem interdum idololatriae ansam dedisse , sed potius cum summe Rev. Dn. D. Buddeo asserimus ; Ineptum & Servilem metum in Superstitione utramque haud raro facere paginam. Homo meticulous quilibet facile pro quolibet arripit , & ipsum Diabolum pro Deo colit , modo a metu suo ea ratione ut cunque liberari queat. Vid. ejusd. Theses de Atheismo & Superstit. Cap. X. p. 774. Multi populi Diabolum, ne sibi damnum inferret, venerati sunt, & adhuc venerantur. Moderni Orientis incolae Calecutenses in India orientali , Siamenses , Japanenses , Chinenses ex parte , Europaei quoque veteres noti sunt. Postremi, Tybellini , Zernebochi , Zuttiberi nominibus neminem, nisi Diabolum , intellexerunt. Vid. Joh. Christoph. Wolffii Manichaeism. ante Manich. Sect. II. p. 92. sq. p. 101. sq. Arnkiel Cimbrische Heyden-Religion Cap. XIII. §. I. p. 83. sq.

(**) Orgia sacra inter Ethnicorum Festa non postremum obtinent. Vocantur από τῆς ὄζυγῆς [From the frog] a furore , quia mulieres furore correptae ea peragebant, vid. Paul. Stockmanni Elucid. Deorum Dearumque Gentil. pag. 64.sq.

(continued on page 21 footnotes)

End of page 20 footnotes (1/2 of page 20/64).

Start of page 20 main text (2/2 of page 20/64)

(16)

the other, on the other hand, is larger than A. MDCC VIII. the English language came forth, Ex. I. Describing the poison of vipers, he gives some advice about οφιολατρεία [Ophiolatry]. He determined that the ancients had believed that serpents were produced solely by the divine Nemesis for the punishment of men, and that they should not harm them with poison or bite, and appease them with sacrifices and other ceremonies. If these things are firm, the fear of vipers made the Gods. Added to this is the ignorance of the ancients, to whom the nature and structure of living reptiles was not sufficiently understood. But, as we agree with the less experienced Mead, the records of Histories seem to stop, affirming that the ancient snakes feared nothing, when they rather played with them to pass the time, and that they were equipped with some kind of antidote, with which they could ward off poison and all harmful bites. And this is added, that it was not so much to avert evils, (*) as to bring good things, that they invoked the Gods made in the form of serpents.

§ X.

From the Serpent, the seducer of the first men, and the sad fall of the Protoplasts, some were not at all afraid to lead the veneration of the serpent, to the serpent in the Orgies () by provoking the mystic, and the sacred shouting of the furious men, as requested by Eve, the first mother of mortals, vid. learned Laurent Begeri inquired. Antiquaria de Nummis Cretanes Serpenteriferis p. II. & conf. Origin of Nicolai Gurtleri. of the world 188 sqq.**

end of page 20 main text (2/2 of page 20/64).

start of page 20 footnotes (2/2 of page 20/64)

The first edition is recorded in Acts Erudit. Lips An. 1784 mind March p. 131. sqq.

(*) However, we did not want to go too far, fearing that idolatry sometimes gave way, but rather when the most Rev. Mr. We assert to D. Buddeo; It's not uncommon for both of them to make a page in Superstition. A meticulous man easily takes anything for anyone, and worships the Devil himself for God, just so that he can be freed from his own fear. See his Theses on Atheism & Survival Chapter X. p. 774 Many peoples venerated the Devil, so that he would not harm them, and still venerate it. The inhabitants of the modern East are Calcutta in eastern India, the Siamese, the Japanese, the Chinese in part, and the ancient Europeans. The latter, by the names Tybellini, Zernebochi, and Zuttiberi, understood no one but the Devil. See John Christopher Wolff's Manichaeism. before Manich Sect. II. p. 92. sqq. p. 101. sqq. Arnkiel Cimbrische Heyden-Religion Cap. XIII § I. p. 83. sqq.

(**) Sacred orgies are not the last among the ethnic festivals. They are called από τῆς ὄζγῆς [From the frog] from fury, because women seized with fury carried them out, vid. Paul Stockman's Elucidation Deorum Deorum Gentil. page 64.sq.

(continued on page 21 footnotes)

End of page 20 footnotes (2/2 of page 20/64).

Start of page 21 main text (1/2 of page 21/64).

(17)

ubi Bacchica sacra a Baccho ipso, quem pro Chami filio habet , in Lapsus Evae recordationem, sine turpibus ceremoniis primitus instituta, credit. Eadem est Clementis Alexandrini sententia, cui tamen contradixit in novissima editione Joh. Potterus, observans, vix fieri posse, ut haec sententia se doctioribus probet , siquidem Evae nomen nonsolum aspirationem sibi apud Graecos deposcat, sed etiam, Hysychio teste, εὐάν [Euan?] sit ὀχισσός ὑπὸ ἰνδῶν [inch by inch] , qua herba, ut est in fabulis, Bacchus coronatus fuit. Vid. Act. Erud. Lips. MDCCXVII. Mens. Mart. p. 98. Sicut idoneis argumentis nondum evictum est, Ethnicos obscuram quandam de Lapsu notitiam habuisse : ita multo magis haeremus illis assurgere, qui exinde serpentum cultum derivare satagunt. Si enim Ethnicos haut latuisset, quanto cumulo miseriarum Diabolus, angvis speciem assumens, genus humanum onerasset , serpentes magis execrassent, quam idololatrice honorassent. In eo autem omnes consentiunt , fausti ominis ergo, veteres in hanc superstitionem concessisse, & nescio, quid boni & divinitatis sub animalibus saepe memoratis latere sibi persvasisse.

C §. XI.

End of page 21 main text (1/2 of page 21/64).

Start of page 21 footnotes (1/2 of page 21/64).

vel ab ira quae Gurtleri l. c. sententia est, quasi ad iram Numinis serpentis seductione provocatam respexerint. Idem vir doctus mala punica de fructu vetito , ingentes vero clamores de lacrymis & ejulatu hominum lapsorum interpretatur. Orgia Bacchi ab Aegyptiis in Graeciam Orpheus transtulit , quae Orphica ab eo dicta sunt. Num in illas mundi creatio , hominisque effictio adumbrata sistatur ? M. Amand. Gotthold Fehmelius dissert. de Catacumbis Romanis (inter quarum picturas Orphei imago admodum frequens) §. VIII. p. 18. sq. indagavit. Lapsus Gentiles haud adeo ignaros fuisse, Petr. Dan. Huetius demonstr. Evang. Propos. IV. §. VI. p. m. 225. sq. statuit , serpentemque malorum aureorum custodem serpentis ejus , qui Evam ad peccatum pellexit, symbolum fuisse, manifestum esse putat. Quae dum in chartam conjicio, Hadrian. Relandi de Relig. Mohammedica Liber multa eruditione refertus sese mihi offert, ibi L. II. p. 134. sequentia legas : Arabes appellant serpentem Satanam. Qvod ideo adscribo, ut vestigium deceptionis primorum parentum per

Satanam forma serpentis indutum in Theologia Mohammedica ostendam , nec in Mohammedi ea tantum, sed & ante Mohammedem. Tunc enim Diabolum nomine serpentis appellarunt, & crediderunt Zabii Daemones in serpentes transformatos, uti in libro άνεχδότω [windy] de moribus Arabum ante Mohammedem Cl. Warnerus observavit.

end of page 21 footnotes (1/2 of page 21/64).

Start of page 21 main text (2/2 of page 21/64).

(17)

where the Bacchus believes that the sacred ceremonies of Bacchus himself, whom he holds to be the son of Chamus, commemorate the fall of Eve, without the obscene ceremonies originally instituted. The same is the opinion of Clement of Alexandria, to which, however, he contradicted in the latest edition of Joh. Potter, observing, that it was hardly possible for this sentence to prove itself to the learned, since the name of Eve not only aspires to itself among the Greeks, but also, as Hysychius testifies, ευάν [Euan?] is ωποσσός υπό ίνδων [inch by inch], which herb, as it is in fables, that Bacchus was crowned. See Act. Erud. Lips 1817 Mind. March p. 98. As it has not yet been proved by suitable arguments, that the Ethnics had some obscure knowledge of the Fall: so we are all the more bound to rise up against those who endeavor to derive from it the worship of the serpent. For if he had hid the ethnics, with what a heap of miseries the Devil, assuming the form of a viper, had burdened the human race, they would have cursed the serpents rather than honored them with idolatry. And in this all agree, therefore, of the happy omen, that the ancients indulged in this superstition, and I do not know what good and divinity under the animals which are often mentioned, they have penetrated to themselves.

**C§
XI.**

End of page 21 main text (2/2 of page 21/64).

Start of page 21 footnotes (2/2 of page 21/64).

or from the anger which Gurtleri l. c. the opinion is, as if they had looked upon the wrath of the God, provoked by the seduction of the serpent. The same learned man interprets the evil curse of the forbidden fruit, and the great cries of the tears and howling of fallen men. The orgy of Bacchus was transferred from

the Egyptians to Greece by Orpheus, which were called the Orphics by him. Is the creation of the world, and the creation of man outlined, stopped in them? M. Amand. Gotthold Fehmelius argues. of the Roman Catacombs (among whose paintings the image of Orpheus is very frequent) § VIII. p. 18 sq. he investigated. The Gentiles were not so ignorant of the fall, Petr. Dan. Huetius demonstrates Evan. Propos IV. § 6. p. m. 225 sqq. He established, and thinks that the golden serpent, the guardian of evils, was a symbol of his serpent, which drove Eve to sin. Hadrian, while I put these things on paper. Relandi de Relig. The Mohammedan Book, filled with much learning, offers itself to me, there L. II. p. 134. read the following: The Arabs call the serpent Satan. What I write therefore, in order to show the trace of the deception of the first parents by Satan clothed in the form of a serpent in Mohammedan theology, and not only in Mohammed, but also before Mohammed. For then they called the Devil by the name of a serpent, and believed that the Zabii were demons transformed into serpents, as in the book *Ἀνεχδότω* [windy] on the manners of the Arabs before Mohammed Cl. Warner observed.

end of page 21 footnotes (2/2 of page 21/64).

start of page 22 main text (1/2 of page 22/64).

(18)

§. XI.

Dantur viri praestantissimi, cultus hujus primordia a Serpente aeneo (*) Num. XXI. Dei jussu a Mose erecto derivantes. Ipse Vossius L. IX. de Theol. Gentil. Cap. XI. p. 235. scribit : verisimile est, aliquid etiam momenti attulisse , quod Deus ipse per Mosen in deserto erigi jusserit Serpentem. Philippus Camerarius Oper. Subcisiv. Cent. II. Cap. IX. pariter in isthac opinione versatur. Cultus sane serpentum, inquit, sive draconum olim frequentes fuisse, sumto forte exemplo a Serpente Mosaico, constat ex multis historiis. Neque a Camerario discedunt Christ. Cellarius, & Mr. de Boze, ille, P. I. dissert. Acad. p. 241. hic, in dissertatione sur le culte que les Anciens ont rendu a la deesse de la Sante (Paris. prodiit 1705. in 8tav.) Consentit Cl. Doppertus Observ. Philolog. de Christo per Serpentem aeneum praefigurato, asseverans ; ab erectione serpentis inter Zalmonae loca petrosa , & arida commoda via deduci posse solenniore serpentum cultum , & venerationem, quae orientis pariter, ac oddicentis plagas pervasit , &, ne majores nostros intactos reliquit , vit. Miscell. Lips. T. I. p. 68. sq.

end of page 22 main text (1/2 of page 22/64).

start of page 22 footnotes (1/2 of page 22/64)

(*) De Serpente aeneo paradoxa Francisci Burmanni , & Campegii Vitringae sententia nota est. Audiamus hunc P. II. Observ. Sacr. Cap. XI. sequentem in modum differentem : Momorderant Israelitas serpentes igniti , multi ex morsu vel balitu moribantur, hoc significabat, statum illius gentis praesentem , quo plurimi erant , qui per Diabolum seducebantur ad mortem. Deus vero serpentem in altum erigi jubet ad perticam , & quidem serpentem aeneum , caeteris similem , mortuum tamen, ut videtur, & viribus suis privatum, ut eos erudiret, instare tempus, quo Diabolus in crucem agendus erat, una cum Dei filio in cruce occidendus viribusque suis privandus. Robur asserto huic dictis Col. II, 14. I. Pet. II, 24. Rom. VI, 6. conciliare conatur , sed irrita successu, cum Christus, Joh. III. expressis affirmet verbis serpentem istum sui typum fuisse. Profana neque Marshami opinio nos latet ad exemplum Aegyptiarum praestigiarum, sanctiore tamen instituto, serpentem aeneum formatum in Castris Israelitarum excitatum fuisse de fendentis. Vid. Hermann. Wittsii Aegyptiaca L. I. Cap. IX. p. 49.

end of page 22 footnotes (1/2 of page 22/64).

start of page 22 main text (2/2 of page 22/64).

(18)

§ XI.

The most distinguished men are given, the beginnings of this worship from the bronze Serpent (*) Num. XXI By God's command, they were set up by Moses. Vossius himself L. 9 of Theol. Gentile Chapter XI. p. 235. he writes: it is probable that he also brought something important, that God himself commanded the Serpent to be raised up in the wilderness by Moses. Philip the Chamberlain Oper. Substantial One hundred II. Chapter 9 he is equally involved in this opinion. It is evident from many histories that the worship of serpents, he says, or of dragons, was once frequent, taking perhaps the example of the Mosaic Serpent. Nor do they depart from the Chamberlain Christ. Cellarius, & Mr. de Boze, he, P. I. discusses. Acad. p. 241. here, in the dissertation sur le culte que les Anciens ont rendu a la deesse de la Sante (Paris. prodiit 1705. in 8tav.) Consent Cl. Doppertus Observ. Philologist asserting that Christ was prefigured by the bronze serpent; from the erection of the serpent among the rocky and arid places of Zalmona, that a more solemn worship and veneration of serpents, which pervaded both the eastern and the western regions, might be conducted by a convenient route,

and, lest it should have left our elders untouched, vit. Miscell. Lips T. I. p. 68 sqq.

end of page 22 main text (2/2 of page 22/64).

start of page 22 footnotes (1/2 of page 22/64)

(*) The paradoxical opinion of Francis Burmann and Campegius Vitringa about the bronze serpent is well known. Let us hear this P. II. Observe Sacr. Chapter XI. following in a different manner: The Israelites were bitten by fiery serpents, many died from the bite or bite, this signified the present state of that nation, in which there were many who were seduced to death by the Devil. But God orders a serpent to be set up on a high pole, and indeed a bronze serpent, like the others, but apparently dead, and deprived of its powers, in order to teach them, to bring about the time when the Devil was to be crucified, to be killed together with the Son of God on the cross to be deprived of his strength. The strength of this said Col. II, 14. I. Pet. II, 24. Rom. 6, 6. he tries to reconcile, but with no success, when Christ, Jn. III. He affirms in his expressed words that this serpent was his type. Marsham's profane opinion hides us from the example of the Egyptian tricks, yet more sacredly instituted, that the bronze serpent formed in the camp of the Israelites was raised from the cleft. See Hermann. Wittsii Aegyptiaca L. I. Cap. 9 p. 49.

end of page 22 footnotes (1/2 of page 22/64).

Start of page 23 main text (1/2 of page 23/64).

(19)

§. XII.

Sagacitatem & prudentiam (*) Serpentum incauti mortales nimium admirati , & demum eo erroris delapsi sunt , ut divini quid reptilibus istis inesse crederent. Phoenices sane & Aegyptii eximiam modo celeritatem , modo longaevitatem & renovationem laudabant. Vid. Eusebium de praepar. Evang. L. I. Cap. VII. Prisci Asiae incolae vel ideo a serpentibus originem suam deducere malebant , ut ostenderent, se non navali solum potentia , & peritia excellere, sed & viros alere omni ex parte Heroes. Vid. Begeri disquisit. de Nummis Cretenis. Serpenter. Alex. M. gloriari non erubuit, Olympiam matrem a Dracone sub specie Jovis Ammonis compressam, ex illa se genitum esse.

End of page 23 main text (1/2 of page 23/64).

Start of page 23 footnotes (1/2 of page 23/64).

Dignus sane, cujus impietatem profligaverit summe Rever. Dn. D. Deilingius P. II. Obs. Sacr. p. 157. sqq. Recte utique Witsius l. c. L. 2. Cap. 8. p. 113. quicquid hic factum est, non est factum ex cantatione aliqua, quippe quia severissime Deus interdixit, sed expresso Dei mandato, non malis Diaboli artibus, sed divina omnipotentia piis Mosis precibus in Israel. auxilium solicitata, non ad exemplum praestigiarum, quas viderat Moses in Aegypto, sed in typum Christi. Caeterum, quo sensu serpens iste aeneus Christum praefiguraverit? vid. egregie demonstrantem Dan. Fesselium in Christo mystico P. I. p. 331. sqq. adde Pet. Dan. Huet. demonstr. Evang. Prop. IX. pag. 1153. sq. Georg. Maebii dissert. de Serpente aeneo Lips. 1686. M. Henr. Scarban. dissertat. philol. de Serpentis aenei significatione mystica Lubec. 1714.

(*) De Angue terrestri referunt Physiologi, quod sit naturae frigidae, & siccae, & quod paucum habeat sanguinis, quamvis fel, in quo virus latitat, calidum esse constet. Hinc est, quod tempore hyemali in cavernis & latebris delitescat, & in infima terrae penetret, aestate vero in superficie versetur. Tres potissimum naturae serpentinae proprietates veteres mirati sunt. Prima, quod corium mutat. Tertullianus Libr. de Pallio Cap. III. Serpens, inquit, quod sortitus est, convertit corium, & aevum. Siquidem, ut senium persensit, in angustias se stipat, pariterque specum ingrediens, & egrediens ab ipso statim limine erasus exuviis ibidem relictis novus se explicat cum cum squamis, sordibus induratis, & anni recusantur, i. e. rejuvenescit. Altera est, ut si quando ab homine petitur, caput tantum custodiat, reliquum vero corporis totum exhibeat. Tertia, quod ad fontem bibendi gratia tendens virus in felle delitescens prius evomat, quam eum accedat, ne ex aquis illis bibentes toxico insiciat. Sit fides harum rerum penes veteres Physicos nimis interdum credulos. Hebraicum vocab. נָתַשׁ [nâthash i. e. to pull up, expel, root out, pluck up] nonnulli a radice נָתַשׁ [nâthash] exploravit, Graecum -

end of page 23 footnotes (1/2 of page 23/64).

Start of page 23 main text (2/2 of page 23/64).

(19)

§ XII.

The shrewdness and prudence (*) of the snakes the unwary mortals marveled too much, and finally they fell into the error of believing that there was something divine in these reptiles. Of course, the Phoenicians and Egyptians praised exceptional speed, longevity and renewal. See Eusebius prepares Evan. L. I. Cap. VII. The ancient inhabitants of Asia preferred to derive their origin from snakes, in order to show that they not only excelled in naval power and skill, but also

raised men from every aspect of heroes. See Begeri disqvisit. Cretans of Coins Serpenter Alex. M. was not ashamed to boast that Olympias, his mother, had been crushed by the dragon under the guise of Jupiter Ammon, and that he had been born from her.

End of page 23 main text (2/2 of page 23/64).

Start of page 23 footnotes (1/2 of page 23/64).

Worthy, of course, whose impiety the Most Rev. Mr. D. Deilingius P. II. Obs. Sacr. p. 157. sqq. Of course, Witsius l. c. L. 2. Cap. 8. p. 113 whatever was done here was not done by any chanting, which God strictly forbade, but by the express command of God, not by the evil arts of the Devil, but by the divine omnipotence of pious Moses in Israel. help was solicited, not after the example of tricks, such as Moses had seen in Egypt, but after the type of Christ. Moreover, in what sense did this bronze serpent foreshadow Christ? saw Dan. Fesselius in the mystical Christ P. I. p. 331 sqq. add Pet. Dan. He has demonstrate Evan. Prop. 9 page 1153 sq. George Maebi says. of the Brazen Lips of the Serpent. 1686. M. Henry Scarban he discusses philol. on the mystical meaning of the bronze serpent Lubec. 1714

(*) Physiologists report about the terrestrial snake, that it is of a cold and dry nature, and that it has little blood; whatever bile, in which the virus lurks, is sure to be hot. Hence it is that during the winter it hides in caves and hiding places, and penetrates into the lowest part of the earth, but in the summer it dwells on the surface. Three particular properties of serpentine nature surprised the ancients. First, what changes the skin. Tertullian Libr. of Pallium Cap. III. The serpent, saying that he had been chosen, turned the skin, and the age. Thus, as the old man perceived, he packs himself into straits, and at the same time entering the cave, and coming out of it immediately at the threshold of the cave, having left there the new one, stripped of his clothes, unfolds himself when with scales, hardened dirt, and the years refuse, i. e. rejuvenates. The other is that if he is ever asked by a man, he should keep only the head, but present the rest of the body as a whole. Thirdly, that which is drawn to the spring to drink, the virus hiding in the skin vomits it before it approaches it, so that it does not infect those who drink from those waters with the poison. Let the faith of these things be close to the ancient Physicists, who were sometimes too credulous. He called the Hebrew נָתַשׁ [nâthash i.e. to pull up, expel, root out, pluck up] some have explored from the root נָתַשׁ [nâthash], but the Greek θῆς [snake] from ὀπτομαι [I'm looking at? i think this is wrong words] I see, or cautiously look around, they are not afraid to drift.

end of page 23 footnotes (1/2 of page 23/64).

Start of page 24 main text (1/2 of page 24/64).

(20)

Justinus L. XII. perhibet, Olympiam, nocte, qva filium tam celebrem concepit, visam esse per quietem cum ingenti serpente volutari. Unde insignia Alexandri fuere angvis , id qvod ex gemma patet , cujus

explicationem e diario Trivoltiensi petitam in Novellis Literariis An. MDCCXV. Lipsiae edi caeptis N. I. p. I. sq. haurire possumus. Quae, cum ita sint, illi sese nobis probant, qvi Draconum aut serpentum cultum a nimia admiratione sagacitatis , & prudentiae horum animantium ortum esse, contendunt. Cui utique infernalis Proteus sese immiscuit, superstitiosos in tanta impletate vel ideo confostans , ut Oraculum Dei falsum redderet , qvo pronunciaverat : Ponam inimicitiam inter serpentem, & mulierem atque semen ejus, quae erudita Maxime Rever. Dn. Philippi Olearii conjectura est, dissert. de οφιολατρεία [Ophiolatry] . §. III.

§. XIII.

Hactenus de origine cultus serpentum nefandi egimus. Ad alia nunc descendamus, gentesque superstitionis adeo turpis puteo immersos in scenam producamus , ipsiusque cultus abominandi rationem exponamus. Quod si praestiterimus, de Existentia (*) idololatriae serpentinae nulli Lectorum dubium nasci poterit.

Cap.

End of page 24 main text (1/2 of page 24/64).

Start of page 24 footnotes (1/2 of page 24/64).

vero ὄφις [snake] ab ὀπτομαι [Im looking at? i think this is wrong words] video, vel prudenter circumspicio, derivare haud verentur. Salvator optimus prudentiam serpentinam Matth. X, 16. ipse extollere videtur. Vid. utique Sam. Boschart. Hieroz. P. I. L. I. Cap. IV. P. II. L. I. Cap. IV. col. 20.

(*) Cum hodie Athei, alique pessimae farinae homines, integris in eorum gratiam Apologiis editis, excusentur , quin, ipsa vitia turpissima laude paradoxa evehantur, quid mirum ? & Ethnicos serpentes venerantes a superciliosis quibusdam defendi, objicientibus, angves, priscis mortalibus non Deorum, sed symboli modo loco fuisse , sub quibus aut verum Numen religiose adoraverint, vel virtutes praestantissimas methodo hieroglyphica commendaverint. Videant isti, quomodo Paulo Rom. I, 23. respondeant. Nos Existentiam impietatis hujus in capite jam subsecuturo secundo, ejusque potissimum Sectione posteriori palam faciemus.

end of page 24 footnotes (1/2 of page 24/64).

Start of page 24 main text (2/2 of page 24/64).

Justin L. XII. He says that Olympias, on the night when she conceived a son so famous, was seen to be coiled by a huge serpent. Whence the insignia of Alexander were eels, this is evident from the gem, the explanation of which is claimed from the diary of Trivoltiense in Literary Novels An. 1815 I was taken prisoner by N. I. p. 1 sq. we can draw Which, being so, they prove themselves to us, who contend that the worship of dragons or serpents arose from an excessive admiration of the sagacity and prudence of these living creatures. In any case the infernal Proteus interposed himself, stabbing the superstitious to such a degree, or for that reason, that he made the Oracle of God false, which had pronounced: I will set enmity between the serpent and the woman and his seed, which was learned by the Most Reverend. Mr. It is Philip Olearius' conjecture, he says. of οφιολατρεία [Ophiolatry] . § III.

§ XIII

So far we have dealt with the origin of the worship of the serpent. Let us now descend to other things, and bring upon the scene the nations immersed in the well of superstition so base, and explain the abomination of worship itself. If we do this, no reader can have a doubt about the Existence (*) of serpentine idolatry.

Chapter

End of page 24 main text (2/2 of page 24/64).

Start of page 24 footnotes (1/2 of page 24/64).

The best savior is the serpentine prudence of Matt. X, 16. he himself seems to emphasize. See any Sam Boschart. Hieroz. P. I. L. I. Cap. IV. P. II. L. I. Cap. IV. col. 20

(*) When today the Atheists, and other men of the worst sort, are excused in full Apologies published in their favor, without the very ugliest vices being exalted in paradoxical praise, what wonder? And the ethnic snake worshipers were defended by some supercilious people, who objected to snakes, ancient mortals, that they were not of the Gods, but only in the place of a symbol, under which they either worshiped the true God religiously, or commended the most excellent virtues by the hieroglyphic method.

Let them see how Paul Rom. 1, 23. let them answer. We will reveal the existence of this impiety in the next chapter, and especially in the later section.

end of page 24 footnotes (1/2 of page 24/64).

start of page 25 main text (1/2 of page 25/64).

(21)

CAP. SECUNDUM

SECTIO I.

de gentibus cultui serpentum assvetis.

§. I.

Augustinus Lib. III. de Civit. Dei Cap. XII. it. Lib. XVIII. Cap. XV. gentiles aves (*) serpentes , feles () crocodilos , quin & pestem (***) & febrem (****) aliaque his absurdiora pro Diis coluisse, queritur. Agedum, sistamus nonnullos Ethnicorum e cohorte, quos tanta vecordia cepit , ut animal, sub cujus forma Diabolus omnem miseriarum cumulum humano generi invexit, pro Deo habuerint !**

C3

§. II.

end of page 25 main text (1/2 of page 25/64).

start of page 25 footnotes (1/2 of page 25/64).

(*) Aquilas & accipitres Aegyptios , vespertilionem Mexicanes , quas conque primo mane occurrentes septentrionales nonnullos divino honore prosecutos esse, Vossius L. III. de Idolol. cap. C. tradit. Samaritanos columbae imaginem in monte Garizem erectam coluisse, Hebraeorum nonnulli memoriae prodiderunt , ast defensionem eorum Cl. Hadrian. Relandus suscepit, & imaginem istam telesina s. avem aeneam a Romanis ibi constitutum fuisse, monuit P. I. Dissert. miscellan. Dissert. III. §. 13. Indi orientales magno in pretio aves habebant , prorsus enim ab esu & nece earum abstinebant, quin certa pecuniae summa soluta ab aucupibus captis libertatem restituebant , vid. Dn. D. Cypriani Cent. Hist. B. Franzii P. II. p. 841.

(**) Felem unam ex praecipuis Diis Aegyptiacis fuisse e Diodoro Siculo, & Strabone notavit B. Franzius Hist. Animal. P. I. Cap. XVIII. conf. Beyer Addit. ad Selden. de Diis. Syr. p. 229. it. Collinum in libro famosissimo de Cogitandi Libertate p. 13. adversus quem vero Aegyptios Phileleuterus Lipsiensis , vel potius Rich. Bentlejus P. I. Animadversionum An. 1713. editarum excusat, vid. Act. Erudit. Lips. An. 1714. Mens. Jul. p. 314. In urbe Alexandria, nec, non Cairo, templa quondam in honorem felum extructa fuisse e Christophori Fureri Itinerario Tzschimmerus merus refert in der Durchl. Zusammenkunfft. p. 249.

end of page 25 footnotes (1/2 of page 25/64).

start of page 25 main text (1/2 of page 25/64).

(21)

CHAPTER SECOND

SECTION I

of the serpent-worshipping nations.

§ I.

Augustine Lib. III. of Civit Dei Chap. XII. goes. Lib. 18 Chapter 15 He complains that the gentiles worshiped birds (*) snakes, cats () crocodiles, and pestilence (***) and fever (****) and other things more absurd than these as gods. Agedum, let us stop some of the ethnics from the cohort, who were seized with so much anger that they took for God an animal, under whose form the Devil brought all the heaps of miseries to the human race!**

C3

§ II.

end of page 25 main text (1/2 of page 25/64).

start of page 25 footnotes (1/2 of page 25/64).

(*) The Egyptian eagles and hawks, and the Mexican bats, which some of the northerners, meeting with him early in the morning, pursued with divine honor, Vossius L. III. of Idolol. chap. C. reports Some of the Hebrews brought forth the memory that the Samaritans worshiped the image of a dove erected on Mount Gariz, but their defense Cl. Hadrian He received Relandus, and telesenas this image. P. I. Dissert pointed out that a bronze bird had been placed there by the Romans. miscellaneous He argued. III. § 13. The Eastern Indians valued birds at a great price, for they absolutely abstained from eating and killing them, unless they restored the liberty of those captured by fowlers on payment of a certain sum of money, vid. Mr. D. Cyprian Cent. Hist. B. Franzius P. II. p. 841

(**) According to Diodorus Siculus, the cat was one of the principal Egyptian gods, and Strabo noted B. Franzius Hist. Animals P. I. Cap. 18 conf. Beyer adds. to Selden of the gods Syr. p. 229. it. Collin in his famous book on Freedom of Thought p. 13. against whom the Egyptian Phileleuterus of Leipzig, or rather Rich. Bentley P. I. Animadversionum An. 1713. excuses the editions, vid. Act. He learned Lips An. 1714. Mind. July p. 314. In the city of Alexandria, and not in Cairo, temples were once built in honor of the cat. Zusammenkunfft. p. 249

end of page 25 footnotes (1/2 of page 25/64).

start of page 26 main text (1/2 of page 26/64).

(22)

§. II.

Apud Aegyptios serpentem peculiari ratione consecratum fuisse, Gisbertus Cuperus [*] in Harpocrate ostendit. Juvenalis Satyr. XV. hisce, superstitionem Aegyptiacam risit :

**Qvis nescit , Volusi Bithynice , qualia demens,
Aegyptus portenta colat ? Crocodilon adorant
Pars haec : illa pavet saturam serpentibus Ibin :
Effigies sacri nitet aurea Cercopitheci,
Dimidio magicae resonant ubi Memnonae chordae,
Atque vetus Thebae centum jacet obruta portis.**

Eandem e patribus Clem Alexandrinus L. III. Paedagog. Cap. II. deploravit : Apud Aegyptios templa , porticus, vestibula , ac luci magnifice extructi , & atria multis columnis cincta sunt. Parietes lapidibus externis & artificiose depictis resplendent , ita, ut nihil desit. Aedes auro, & argento & electro collucent, sed, si penetralia templi subieris, & imaginem, quae templum habitat, quaesieris, non invenietur Deus, qui quaerebatur sub tanto apparatu, sed crocodilus, vel serpens.

end of page 26 main text (1/2 of page 26/64).

start of page 26 footnotes (1/2 of page 26/64).

(***) De Massiliensibus relatum legimus, unum ex pauperibus delicato cibo pavisse , quoties peste laboraverint. Quem deinceps verbenis & vertibus sacris ornatum per totam civitatem circumducebant, ac demum ferali carmine immolabant. Vid. Joach. Hildebr. Antiqv. Sel. Sect. 2. p. 163. Joh. Saubert. de Sacrific. Cap. III.

(****) Febrim Deam Romani colebant, ne noceret. Valerium Maximum audiamus : Caeteros quidem Deos , inquit , ad benefaciendum venerabantur, febrem autem ad minus nocendum, templis colebant : quorum adhuc unum in palatio , alterum in area marianorum monumentorum, tertium in summa parte vici longi extat. Idem testatur Plinius L. II. Hist. Nat. C. VII. publice febris in palatio fanum erectum fuisse, asserens. conf. Sartor. de hypocris. gentil. circa cult. Deorum Cap. II. p. 25. sq. Stockmann Elucid. Deorum Dearumque Gentil. p. 99. Selden. de Diis Syris proleg. Cap. 3. p. 59. Beyer Additam. Hildebrand. Antiq. Rom. Tit. Febris p. 174. [*] Celeberrimus Cuperus cum antiquariis nostrae aetatis omnibus de principatu contendens, Consul Daventriensis spectatissimus, anno elapso inter vivos esse desiit. Scripta ipsius limatissima bonam partem exhibentur in M. Buchersaal P. XXXI. p481.

end of page 26 footnotes (1/2 of page 26/64)

start of page 26 main text (1/2 of page 26/64).

(22)

§ II.

Gisbertus Cuperus [*] shows in Harpocrates that among the Egyptians the serpent was consecrated in a special way. Juvenal's Satyr. 15 at these, he laughed at the superstition of the Egyptians:

**Who does not know, Volusi Bithynice, such a madman,
Does Egypt worship miracles? They worship crocodiles
This part: She feeds there, full of snakes.
The golden effigy of the sacred Cercopithecus shines,
Half the magic resounds where Memnon's strings
And the ancient city of Thebes lies in ruins with a hundred gates.**

One of the fathers Clem Alexandrinus L. III. Teacher Chapter II. He lamented: Among the Egyptians the temples, porches, vestibules, and lights were magnificently built, and the courts were surrounded by many columns. The walls shine with external stones and artistically painted, so that nothing is missing. The houses are covered with gold, silver, and electricity. but if you enter the inner parts of the temple, and search for the image that inhabits the temple, you will not find God, who was sought under so much equipment, but a crocodile or a serpent.

end of page 26 main text (1/2 of page 26/64).

start of page 26 footnotes (1/2 of page 26/64).

(***) We read of the inhabitants of Marseilles, that one of the poor was fed with delicious food whenever they suffered from the plague. Afterward they led him round the whole city, adorned with whips and sacred bows, and at last sacrificed him with a feral song. See Joach. Hildebr. Antiq. Sel. Sect. 2. p. 163. Joh. Saubert of Sacrifice. Chapter III.

(****) The Romans worshiped the goddess of fever, so that she would not be harmed. Let us hear Valerius Maximus: Indeed, the rest of the gods, he says they worshiped in order to do good, but in order to reduce the harm of fever, they worshiped in temples: one of which still stands in the palace, another in the area of the Marian monuments, and the third in the uppermost part of the long street. Pliny L. II testifies to the same. Hist. Nat. C. VII. asserting that a fever had been officially set up in the palace. conf. Tailor of hypocrites Gentile around cult Chapter of the Gods II. p. 25 sq. Stockmann elucidates. Deorum Deorum Gentil.

p. 99. Selden. on the gods of Syria Chapter 3. p. 59. Beyer's Addition. Hildebrand. Ancient Rom. Titus Fever p. 174

[*] The most illustrious Cuperus, contending with the antiquaries of our age for the supremacy, the most esteemed Consul of Daventry, ceased to be among the living a year ago. A good part of his most filed writings are presented in M. Buchersaal P. XXXI. p481.

end of page 26 footnotes (1/2 of page 26/64)

Start of page 27 main text (1/2 of page 27/64).

(23)

Solebant serpentes dracones Agathodaemonas vocare , eosque tanto studio venerari , ut Cicero dixerit : firmiores apud Aegyptios opiniones esse de bestiis quibusdam, quam apud Romanos de Sanctissimis templis & simulacris Deorum L. I. de Nat. Deorum. πζώτον ψεύδον [big lie? maybe bad translation] credulorum horum dubio procul fuit , divinitatem non per hominem tantum, sed per omnia animalia penetravisse () vid. Max. Rever. Phil. Olearii diss. de οφιολατρεία §. VIII. ubi Herodoti, Aeliani, Diodori Siculi aliorumque testimonia afferuntur, & conf. Celeberrimi Fabricii Bibliograph. Antiqv. p. m. 251. Matth. Zimmerm. Analect. menstr. Mens. I. p. 50. sq. Joh. Schraederi Apodix. Theologic. de Imaginibus ad habendum Qv. II. §. 39. Recordabitur tamen Lector sub finem prioris capitis, nos monuisse, eruditos quosdam eam imbibisse sententiam, sapientiores Aegyptios neutiquam ipsos serpentes, vel alia animantia bruta religiose coluisse , sed potius pro symbolis divinitatis & deorum habuisse , lege Olearii Dissert. laudatam §. IX. & Dn. D. Cypriani Cont. Hist. Anim. Franzii P. IV. p. 3342. Vossius L. IV. de Orig. & progressu Idolol. Cap. LXIII. p. 121. cultum hunc prudentioribus symbolaborent, cum ad unum recidere videatur superstitio , an animal quoddam pro Deo , vel pro divinitatis symbolo habeam , atque isto Deum mihi falsum concipiam.**

§. III.

Post Aegyptios Phoenices [*] populi antiquissimi memorandi veniunt. De his Eusebius L. I. de Praeparat. Evang. perhibet , Deos suos sub serpentis specie sibi concepisse, quin serpentes Deorum loco habuisse.

End of page 27 main text (1/2 of page 27/64).

Start of page 27 footnotes (1/2 of page 27/64).

(**) Multos veterum a Spinozismo i. e. illo errore, quo asseritur, mundum universum esse Deum, non immunes fuisse, certum est. Emanationem rerum creaturarum ex essentia divina plures crediderunt , & per hanc viam ad crassissimam idololatriam delati fuerunt , conf. Dm. D. Joh. Franc. Buddei Theses de Ath. & Superstit. cap. I. p. 14. sq. Dolendum itaque, Felgenhaurum , & nostra tempestate Dippelium, aliosque errorem hunc fanaticum resuscitasse. Si enim

omnes res creatae pars quaedam Numinis vocari possunt , nemo vitio vertet,
Aegyptiis aliisque idololatriis , quod serpentibus divinum honorem tribuerint.

[*] Phoenices Isaeo [might be wrong word] Patriarchae nonnulli coevos
faciunt , Juachus enim juxta sententiam eorundem, qui tempore Isaaci Regnum
in Peloponneso constituit Anach S. Enach fuit, a quo [greek word] & [greek word]
in veteri Graecia.

end of page 27 footnotes (1/2 of page 27/64)

Start of page 27 main text (1/2 of page 27/64).

(23)

They used to call serpents and dragons Agathodaemons, and to venerate them with such zeal, that Cicero says, that among the Egyptians the opinions about certain beasts were more firm than among the Romans about the most holy temples and images of the Gods. L. I. de Nat. Of the gods. πζώτον ψεύδον [big lie? maybe bad translation] these credulous people were far from doubting that the divinity penetrated not only through man, but through all animals ()
vid. Max. Come back Phil. Olearii diss. of οφιολατρεία §. VIII. where the testimonies of Herodotus, Aelianus, Diodorus Siculus and others are given, & conf. The famous Bibliographer of Fabricius Antiq. p. m. 251. Matt. Zimmer. Analect. period Mind. I. p. 50 sq. John Schraeder's Apodix Theological of Images to be had Qv. II. § 39. It will be remembered, however, that the Reader, at the end of the previous chapter, warned us that certain learned men had imbibed this opinion, that the wiser Egyptians did not religiously worship snakes themselves, or other brute animals, but rather held them as symbols of divinity and gods, according to Olearius Dissert. praised § 9 & Mr. D. Cypriani Cont. Hist. Mind. Francis P. IV. p. 3342. Vossius L. IV. of Orig. & progress of Idolol. Chapter 63 p. 121. The more prudent would symbolize this worship, when superstition seems to fall back to one thing, whether I should have some animal for God, or for a symbol of divinity, and should conceive of this as a false God for myself.**

§ III.

After the Egyptians, the Phoenicians [*] came the most ancient people to be remembered. Of these Eusebius L. I. prepares. Evan. He asserts that he conceived his gods under the form of serpents, but that he had serpents instead of gods.

End of page 27 main text (1/2 of page 27/64).

Start of page 27 footnotes (1/2 of page 27/64).

(**) Many of the early ones from Spinozism i. e. it is certain that they were not immune from that error, by which it is asserted that the whole world is God. Many believed in the emanation of created things from the divine essence, and by this way they were led to the grossest idolatry, conf. Dm. D. Joh. Frank Buddei Theses de Ath. & survives chap. I. p. 14 sqq. It is to be regretted, therefore, that Felgenhaur, and our storm Dippel, and others, have resurrected this fanatical error. For if all created things can be called some part of the Deity, no one will blame the Egyptians or other idolaters for giving divine honor to snakes.

[*] The Phoenician Jsaaeo [might be wrong word] Patriarchs make some contemporaries, for Juachus according to the opinion of him, who at the time of Isaac established the Kingdom in the Peloponnese, was Anach S. Enach, from whom [greek word] & [greek word] in ancient Greece.

end of page 27 footnotes (1/2 of page 27/64)

Start of page 28 main text (1/2 of page 28/64).

(24)

Idem Henr. Corneuius Agrippa L. II. de Philosoph. occulta Cap. XLV. Oper. T. I. p. 221. his verbis confirmat : Serpentem Phaenices supra omnia animalia esse divinum animal putabant , atque ejus divinam naturam celebrabant. Prop Tripolin, urbem Phaeniciae celebrem, macer campus fuit, in quo Posidonius scribit [verbis Strabonis utimur] visum fuisse serpentem mortuum, jugeri longitudine, crassitudine tanta , ut equites ex utraque parte existentes alter alterum videre nequiret, rictu eo, qvi hominem eqvo insidentem reciperet, exuviarumque sqcamam qvamlibet clypeo majorem.

§. IV.

A Cretensibus quoque serpentes pro Numinibus habebantur , & vetustis Asiae incolis imperii loco symboli erant , prout. doctissimus Begerus in dissertatione supra laudata de Nummis [*] Cretensium serpentiferis uberius demonstravit , cujus coniecturas assensu suo formare haud dicitavit Joh. Harduinus [] in Nummis antiquis illustratis, sub nomine μαρχιανοπολεζτών [Marching band]. p. 312. qui tamen ob sententias paradoxas eruditissimis passim vapulat.**

end of page 28 main text (1/2 of page 28/64)

Start of page 28 footnotes (1/2 of page 28/64).

Ab his Clericus Phoenicum denominationem petit, contendens populos hos dictos esse ab Hebraica voce ענק [huge?] , qua ratione Phaenices it, essent ac בני ענק

[big boys?] filii Anac. vid. Comp. Hist. univ. pag. 13. Bartholdus Nihusius Tract. Chrograph. Cap. IV. §. 27. p. 44. Phoeniciam a Phoenice Neptuni nato dictam conjicit , vel a φοίνιξ [Phoenix] palma , cum ista regio palmetis olim abundaverit. Sumitur autem Phoenicia interdum late, & hoc sensu Josephus scripsit , Galilaeam ab occidente Phoenicia cingi , proprie tamen ab occasu habet mare mediterraneum , ab ortu Syriam Coelen , versus Boream a Seleucide per Eleutherum fluvium distingvitur , austrum versus ad Carmelum usque porrigitur. Conf. B Chemnit. Harmon. Ebang. T. I. Prolegom. Cap. VI. pag. 26. Incolae phoeniciae quondam a veri Dei cognitione remoti erant , qui vero Palaestinam propius attingebant, obscuram quandam per famam ejus notitiam hauserant. Et sic, ni fallimur, capiendum est, quando Marcus Cap. VII, 26. γυνὴς ἑλληνός δυσοφεινίσσας [a wise Greek bishop] mentionem facit. Mulierem hanc patre Syro , & matre Phoenissa natam, ideoque Syrophoenissae nomine insignitam fuisse B. Dorscheus Comment. in h. l. p. 517. existimat, ast rectius forte Lyserus, quando scripsit : Syrophaenissa appellatur, quia natione non erat ex Graecia , sed ex Phoenicia , quae est pars Syriae. Syrophoenicia autem dicitur proprie illa pars Phoeniciae , quae Tyro & Sidoni contermina. Nervose omnino Theod. Hackspanius : Syrophoenissa ortum seu patriam indicat. Graeca vel ἑλληνίς [Hellenic] religionem importat. Not. Philol. Theol. P. III. p. 213.

End of page 28 footnotes (1/2 of page 28/64).

Start of page 28 main text (1/2 of page 28/64).

(24)

The same Henr. Corneus Agrippa L. II. of Philosoph. hidden chapter 45 Oper. T. I. p. 221. He confirms it with these words: The Phoenicians thought that the serpent was above all animals a divine animal, and they celebrated its divine nature. Near Tripoli, a famous city of Phoenicia, there was a lean plain, in which Posidonius writes [we use the words of Strabo] that a dead serpent was seen, measured in length, and so thick, that the horsemen on either side could not see each other. , and the shield of any greater shield.

§ IV.

By the Cretans, too, serpents were regarded as gods, and to the ancient inhabitants of Asia they were instead of a symbol of empire, as The learned Begerus, in his above-praised dissertation on Coins [*] of the Cretans, showed the abundance of serpentifers, the conjectures of which he did not dare to form with his consent Joh. Harduinus [] in Ancient Illustrated Coins, under the name of μαρχιανοπολεζτών [Marching band]. p. 312. who, however, lashed here and there for paradoxical opinions.**

end of page 28 main text (1/2 of page 28/64)

Start of page 28 footnotes (1/2 of page 28/64).

From these the Cleric asks for the denomination of Phoenicians, contending that these peoples were called by the Hebrew word enk [huge?]. saw Comp. Hist. university page 13. Bartholdus Nihusius Tract. Chrograph. Chapter IV. § 27. p. 44 He casts Phoenicia, which was called from Phoenicia, born of Neptune, or from φοῖνιξ [Phoenix] the palm tree, since that region once abounded in palm trees. But Phoenicia is sometimes widely taken, and in this sense Josephus wrote, Galilee is surrounded by Phoenicia on the west, but properly it has the Mediterranean Sea on the west, Syria Coelen on the east, towards Borea it is separated from the Seleucids by the river Eleutherum, and towards the south it extends as far as Carmel. Conf. B Chemnit. Harmon. Bang. T. I. Prolegome. Chapter 6. page 26. The inhabitants of Phoenicia had once been removed from the true knowledge of God, but those who were nearer to Palestine had drawn a certain obscure knowledge from his report. And so, lest we be mistaken, it must be taken when Marcus Cap. VII, 26. γυνῆς ἑλληνός δυσσοινίσσας [a wise Greek bishop] makes mention. B. Dorscheus Comment that this woman was born to a Syro father and a Phoenissa mother, and was therefore distinguished by the name of Syrophoenissa. in h. l. p. 517 He thinks that perhaps Lyserus is more correct when he wrote: She is called Syrophoenicus, because she was not a native of Greece, but of Phoenicia, which is a part of Syria. But Syrophoenicia is properly called that part of Phoenicia which borders on Tire and Sidon. Theodore was quite nervous. Hackspanius : Syrophoenissa indicates the origin or country. Greek or ἑλληνίς [Hellenic] signifies religion. Not. Philol. Theol. P. III. p. 213.

End of page 28 footnotes (1/2 of page 28/64).

Start of page 29 main text part one (1/2 of page 29/64).

(25)

§. V.

Judaeos a serpentum cultu non alienos fuisse nonnulli verbis 2. Reg. XVIII, 4. suffulti asseruerunt. Ita vero textus sacer l. c. ex Versione B. Sebastiani

end of page 29 main text part one (1/2 of page 29 main text).

Page 29 footnotes (1/2 of page 29/64).

[*] Deorum suorum memoriam Veteres etiam in nummis sanctam servabant. Inde nonnulli Janum bifrontem, clavum Herculis & similia exhibent. vid. Philologi. edecumati Justi Fontanini L. I. de Antiquit. Hortae Coloniae Etruscorum Cap. VII. Alii vultus Imperatorum inter Deos relatorum sistunt. Qvin, τήν σεότητα [spelt wrong? the secularity] ad infimas res extensam fuisse, ex nummis patet.

[**] An. MDCLXXXIV. Joh. Harduinus Parisiis edidit Nummos antiquos popularum, & urbium illustratos in 4. Hoc opus eqvidem insigne , & cui in eo genere nil par, aut secundum hactenus prodierit, Henricus Norisius salutaverat , addiderat autem , virum philavtia deceptum non parem in nummaria Chronologia atque in Geographia laudem tulisse , vid. Act. Erudit. Lips. 1690. p. 438. Paradoxas inter sententias, qvibus inclaruit, sunt, qvas de Suppositione Autorum Antiqvorum , & Genealogia Herodiadum propasuit. Plures dubio procul in scrinio pectore fovet reperiundas in spisso volumine, cuius editionem post obitum demum pollicetur, vid. Celeberrimi Joh. Burch. Menckenii Charlataneriam Erudit. p. 34. Eruditorum de Jesuita hoc Judicia coacervare nolumus. Instar omnium nobis hac vice sit. Mr. Themisseul, famosi sub Chrysostomi Mathanasii nomine editi Operis conditor , cuius verba e T. I. Memoir Litterair. P. II. p. 436. sq. benevolo cum Lectore communicabimus. Ita vero ille : Le P. Hardouin est sans doute unsavant homme , si on entend par savant un homme qui a lu beaucoup , & il n'yapoint de Jesuite qui ne lui doivce ceder a cet egard : mais c'est un Critique singulier dans son espece & l'on est etonne de voir a quels exces bizarres & incomprehensibles , un homme d'esprit comme lui , s'est porte par rapport aux cuvrages les plus certains de l' Antiquite , en rehettant , par exemple l' Historien Josephe comme suppose par une Cabale de savans du douze ou tresieme Siecle - - - Qvomodo patres Ecclesiae Veteris Atheismi accuset, Harduinis vid. l. cit. p. 403.

End of page 29 footnotes (1/2 of page 29/64).

Start of page 29 main text part one (1/2 of page 29/64).

(25)

§ V.

that the Jews were not strangers to the worship of serpents, according to some words 2 Kings 18, 4. They asserted that they were supported. Indeed, the sacred text I. c. from the Version of B. Sebastiani

end of page 29 main text part one (1/2 of page 29 main text).

Page 29 footnotes (1/2 of page 29/64).

[*] The ancients also kept sacred the memory of their gods in coins. Then some show the two-faced Janus, the nail of Hercules, and the like. saw Philologists

edecumati Justi Fontanini L. I. de Antiquit. Gardens of the Colony of the Etruscans Cap. VII. Others represent the faces of the Emperors among the Gods. Qvin, τήν σεότητα [spelled wrong? that the secularity] was extended to the lowest things, is evident from the coins.

[**] Or. 884 John Harduinus published in Paris the ancient coins of the popular people, and of the cities illustrated in 4. Henry Norisius had saluted this work, equally remarkable, and to which nothing in its kind had been equaled, or equaled until now, and he had added, that the man deceived by philavtia had not equaled praise in monetary Chronology and in Geography, vid. Act. He learned Lips 1690. p. 438 Paradoxes among the opinions which he expounded are those concerning the Supposition of the Ancient Authors, and the Genealogy of the Herodias he propounded. Many more are no doubt to be found in a thick volume, which he promises to publish after his death, vid. The famous Joh. Burch. Menckenius learns charlatanry. p. 34. We do not want to accumulate this judgment of Jesuit scholars. It is the same for all of us this time. Mr. Themisseul, founder of the famous work published under the name of Chrysostom Mathanasius, the words of which are taken from T. I. Memoir Litterair. P. II. p. 436 sqq. We will communicate with the friendly reader. Indeed : Father Hardouin is without a doubt a learned man, if by learned we mean a man who has read a great deal, and there is no Jesuit who should not yield to him in this respect: but he is a singular Critic in his species and the We are surprised to see what bizarre and incomprehensible excesses a man of intelligence like him went to in relation to the most certain works of Antiquity, by rejecting, for example, the Historian Josephus as supposed by a Twelfth or Third Century Cabal of Scholars - - - How he accused the fathers of the Old Church of atheism, see Harduini. I. city p. 403.

End of page 29 footnotes (1/2 of page 29/64).

start of page 30 main text (1/2 of page 30/64).

(26)

Judaeos a serpentum cultu non alienos fuisse nonnulli verbis 2. Reg. XVIII, 4. suffulti asseruerunt. Ita vero textus sacer l. c. ex Versione B. Sebastiani Schmidii fluit : quin etiam contudit (Chiskijah) serpentem aeris, quem fecerat Moses, eo, quod ad dies istos (fuerunt) filii Israelis suffientes ei, vocaruntque eum Neschuschthan [the Nehushtan]. Theologus summus, cujus versionem iam attulimus, haudquaquam in Annot. brevibus ad h. l. p. m. 259. exinde probari posse, contendit, quod ex hoc serpente Deum fecerint Israelitae, inter reliquias potius (*) eundem relatum fuisse , sibi aliisque persvadere conatur. Verum enim vero, utut concedamus, aeneum serpentem in memoriam piam tanti beneficii, & forte typum etiam crucis Christi per temporis spatium

**illaesum servatum, it embque ab Afa & Josaphato regibus devotissimis
divinoque Zelo plenis destructum minime fuisse , tempore tamen
labente in in offendiculum periculosum , & idolum insigne degenerasse,
ex verbis jam recitatis sole meridiano clarius patescere arbitramur ,
conf. Dn. L. Olearii Dissert. de οφιολατρεία (Ophiolatry) §. VI. p. 12. sq.
& adde B. Pfeifferi Dub. Vexat. Cent. III. p. 453.**

End of page 30 main text (1/2 of page 30/64).

start of page 30 main text (1/2 of page 30/64).

(26)

**Some have said that the Jews were no strangers to the worship of
serpents in the words of 2 Reg. 18, 4 They asserted that they were
supported. Indeed, the sacred text I. c. it flows from the Version of B.
Sebastian Schmidius : for he also bruised (Chiskijah) the serpent of
brass which Moses had made, because in those days (there were) the
children of Israel sufficient for him, and they called him Neschuschthan
[the Nehushtan]. The great theologian, whose version we have already
quoted, by no means in Annot. in brief to h. I. p. m. 259. From this he
contends that it can be proved that the Israelites made God out of this
serpent, but rather that the same one was reported among the relics**

(*), and he tries to persuade himself and others. For it is true, if we grant it, a bronze serpent in memory of such a pious favor, and perhaps even the type of the cross of Christ, preserved unharmed for a period of time, was not at all destroyed by Apha and Josaphat, the most devout kings and full of divine zeal. however, at the time he slipped into a dangerous stumbling block, and degenerated into a distinguished idol, we think it is more clearly evident from the words already recited by the noonday sun, conf. Mr. L. Olearii Dissert. of οφιολατρεία (Ophiolatry) §. 6. p. 12 sqq. & add B. Pfeifferi Dub. Harassment One hundred III. p. 453

End of page 30 main text (1/2 of page 30/64).

Start of page 31 main text (1/2 of page 31/64).

(27).

**Nomen נחשתי ["we suspect" - i think this is wrong translated word]
Deastro isti peculiare fuisse , Pfeifferus l. c. affirmat, sed minus accurate, (id quod salvo honore piis manibus Theologi summi debito adjicere liceat,) habet enim formam deminutivam, ita, ut vi vocis Hiskias nihil magnum , nihil vivum, quod ab homine prudente coli, & observari debeat, in illo serpente esse , cum nihil aliud, sit quam vile quoddam aes, vid. Olearium l. c. Petrus Cunaeus L. III. de Rep. Hebr. cap. IV. Israelis sobolem, ut alias, ita etiam hoc in crimine**

Aegyptiorum turpibus vestigiis instituisse putat , sed merito hocce ob assertum [Jac. Basnagio Tom. II. Antiq. Jud. Cap. IV. p. 481.] vapulat.

§. VI.

Neminem Draconis (*) Babylonici cultus latet, cuius mentio uberior, tum in scripto Apocrypho de Historia Belis & Draconis, tum in Josepho Ben Gorionidis () occurrit. Relationem Autoris Apocryphi in sacris pandectis sua sponte evolvat Lector , Josephi autem verba a Summe Rev. Dn. D. Majo P. III. Oecon. Judic. divin. cap. XVII.**

end of page 31 main text (1/2 of page 31/64)

Start of page 31 footnotes (1/2 of page 31/64)

(*) Dracones serpentum genus esse , Wolffg. Franzius Hist. Anim. P. IV. Cap. V. p. m. 376. his verbis adstruxit : Nihil sunt aliud, nisi serpentes valde annosi & admodum aucti in quocunque genere , & idcirco non differunt a reliquis Serpentibus nisi magnitudine. Diversum tamen sentiunt Sam. Boschardus Hieroz. P. II. Lib. III. Cap. XIV. & Gerh. Joh. Vossius Lib. IV. de Orig. & Progr. Idol. Cap. LVIII. p. 112. Viri doctissimi & Philologi aestumati. Ponamus vero, Dracones minus commode genus serpentum vocari , ad animalium tamen horum seriem in sensu latiori poterunt referri.

(**) Operae pretium fuerit, de Josepho hoc Pseudo Gorionide quaedam monuisse. Habuerunt illum cum Flavio Josepho pro uno eodemque e Judaeis David Gansius , e Christianis Sebast. Munsterus , & Joh. Fridericus Breithauptius , qui Gorionidem addita versione latina An. MDCCVII. nitidissime prodire iussit. Ast praeterquam, quod Josephus se L. II. de bello Jud. c.xxv. p. 822. ipsum diserte a Josepho Filio Gorionidis distingvat, eruditi clarissimi fraudem detexerunt, & pro suppositio agnoverunt , ex quorum cohorte iam unius alteriusve iudicium suppeditabo. Gerh. Joh. Vossius L. II. de Hist. Graec. cap. VIII. scribit : multa adeo dicit, quae Flavio Josepho, ac veritati ipsi repugnant.

end of page 31 footnotes (1/2 of page 31/64).

Start of page 31 main text (1/2 of page 31/64).

(27).

The name נחשד ["we suspect" - I think this is the wrong translated word] Pfeifferus l. c. affirms, but less accurately, (which may be added with due honor to the pious hands of the supreme Theologian), for it

has a diminutive form, so that, by the force of Hezekiah's voice, there is nothing great, nothing living, which should be worshiped and observed by a prudent man, in that serpent to be, when there is nothing else saw Olearium I. c. Peter Cunaeus L. III. of Rep. Heb. chap. IV. He thinks that the offspring of Israel, as in other cases, in this crime also persisted in the disgraceful footsteps of the Egyptians, but with good reason in this case because of the alleged [Jas. Basnagio Tom II. Ancient Jude Chapter IV. p. 481.] whips

§ 6.

None of the Babylonian worship of the Dragon (*) is hidden, the mention of which is abundant, both in the written Apocrypha on the History of the Beast and the Dragon, and also in Josephus Ben Gorionides (). The reader develops the relation of the Author of the Apocrypha in the sacred passages of his own accord, but the words of Joseph by the Supreme Rev. Mr. D. Majo P. III. Oecon. judge divine chap. 17**

end of page 31 main text (1/2 of page 31/64)

Start of page 31 footnotes (1/2 of page 31/64)

(*) Dragons are a genus of serpents, Wolffg. Francis Hist. Mind. P. IV. Chapter V. p. m. 376. He pointed out in these words: They are nothing else but very old serpents and greatly increased in any kind, and therefore they do not differ from the rest of the Serpents except in size. However, Sam feels differently. Boschardus Hieroz. P. II. Lib. III. Chapter XIV. & Ger. John Vossius Lib. IV. of Orig. & Progr. Idol. Chapter 58 p. 112. Most learned men and esteemed philologists. Suppose, indeed, that dragons are less commonly called a genus of snakes, yet they may be referred to a series of these animals in a broader sense.

(**) It was worthy of notice that this Josephus had given some advice to Pseudo Gorionides. They had him with Flavius Josephus as one and the same, from the Jews David Gansius, from the Christians Sebastius. Munster, & Joh. Frederick Breithauptius, who added Gorionides to the Latin version of An. 1877 He ordered them to come out very cleanly. Except that Josephus himself L. II. about the war Jud. c.xxv. p. 822. He eloquently distinguishes himself from Josephus Filius Gorionides, the most illustrious scholars discovered the fraud, and recognized it as a supposition, from whose cohort I will now supply the judgment of one or the other. Ger. John Vossius L. II. of Hist. Greek chap. VIII. he writes: he says many things which are contrary to Flavius Josephus and to the truth itself.

end of page 31 footnotes (1/2 of page 31/64).

start of page 32 main text (1/2 of page 32/64).

de Iudicio Dei in Draconem Babylonicum, quantum instituti nostri ratio permiserit, repetemus. Ita vero ille : Fuit etiam illo tempore apud Chaldaeos Deus erroneus , Draco ingens, in spelunca qvadam habitans, cui munus praeparatum nocte objecerunt, qvod ille diducto oris rictu excipiens pro more suo deglutivit atque in altum se extulit , qvasi ex antro prodire paululum volens , principes itaque ad Regem dixerunt : nunqvid Daniel etiam isti Deo, qvi Deus vivus est , illudere poterit , sicuti fecit Belo ejusque sacerdotibus , & altari , & mensae cultumque illius sustulit ?

end of page 32 main text (1/2 of page 32/64).

start of page 32 footnotes (1/2 of page 32/64).

Gorionides iste non librariorum culpa titalum mentitur, sed ipse, quantus quantus est, impostor est. Josephus Scaliger ita de nostro : Inscitiam plus, qvam judaicam produnt infinita in illius libris sparsa : qvod David in Neapolitano agro fuerit , quod multi veteres Patriarchae aut Iudices Hebraeorum in Europa bellum gesserint. Impudentiam etiam portentosam cum imperitia insigni deprehendes. Vid. Epistolas philol. & historicas de Fl. Josephi testimonio, cura Christophori Arnoldi editas p. 15. sqq. Julius Bartiloecius, Bibliotehecae Rabbinicae conditor inclutus T. III. p. 799. ita disserint. Joseph. Ben Ghurion scripsit historiam antiqvitatum , & de Bello Judaeorum libros qvinque. Hic est alius a Fl. Josepho Hebraeo , qui Graece scripsit it. de Bello Judaico , & antiqvitatibus Judaeorum , a qvo desumtum, & suffuratum est , qvicqvid ad veram historiam in hoc opere deprehenditur contineri. Itaque hujus libri autor videtur esse recentior, & inferioris admodum aetatis , qvam fuerit Josephus Hebraeus , sive Flavius, sive Ben Ghurionis, nam in Biblioth. Vaticana extat Autoris codex M S C C pergam. sub num. 408. Audiamus etiam Wilh. Caveum Hist. Literar. p. 21. inquietem : Josephus iste, qui dum nugas suas pro genuino Fl. Josephi opere apud populares suos venditare voluerit , stolidè hallucinatus, se Gorionis filium dixit , Judaeus aliquis Gallicae gentis. Ex agro Turonensi fuisse , & post annum Christi sexcentesium scripsisse, videtur Scaligero. - Scripsit Hebraice compendium quasi quoddam F. Josephi Historiarum. Agmen claudat (ne justo prolixiores simus) Celeberrimus J. Alb. Fabricius L. IV. Bibl. Graec. cap. VI. p. 250. cujus verba dabimus : caeterum eruditis hodie Christianis plerisque dubium non est, Josephum huncce Hebraicum ex Graeco, vel potius Latina Josephi Graeci versione, esse expressum, vel excerptum, potius, nec Josephum ipsum auctorem, sed longe recentiore aliquem esse qui pro lubitu digesseit , addidit , interpolavit , omisit , ut ipsi videbatur.

end of page 32 footnotes (1/2 of page 32/64).

start of page 32 main text (1/2 of page 32/64).

(28)

We will repeat the Judgment of God upon the Babylonian Dragon, as far as the system of our institution allows. And so he said: There was also at that time among the Chaldaeans a false god, a huge dragon, dwelling in a certain cave, to whom they threw a gift that had been prepared at night, which he swallowed with a wide smile, as was his custom, and lifted himself up aloft, as if wanting to come out a little from the cave. The princes therefore said to the King: Will Daniel also be able to mock God, who is the living God, as he did to Belo and his priests, and the altar, and the table, and his worship?

end of page 32 main text (1/2 of page 32/64).

start of page 32 footnotes (1/2 of page 32/64).

This Gorionides is not the librarians' fault that the title lied, but he himself, as great as he is, is an impostor. Josephus Scaliger thus of ours: More ignorance, which they betray, endlessly scattered in his books: that David was in the Neapolitan country, that many ancient Patriarchs or Judges of the Hebrews had waged war in Europe. You will also discover a portentous impudence with remarkable incompetence. See Epistles philol. & history of Fl. By the testimony of Josephus, edited by Christopher Arnold, p. 15. sqq. Julius Bartiloecius, founder of the Rabbinic Library included T. III. p. 799. thus they argue. Joseph. Ben Ghurion wrote a history of antiquity and twenty-five books about the Jewish War. Here is another from Fl. Josephus the Hebrew, who wrote in Greek. of the Jewish War, and of the antiquities of the Jews, from whom it was taken, and suffered, whatever is found to be contained in this work for true history. Thus the author of this book seems to be more recent, and of a very inferior age, than was Josephus the Hebrew, or Flavius, or Ben Gurion, for in the Biblioth. Vaticana extant Author codex M S C C I will continue. under whether 408 Let us also listen to Wilh. Cave Hist. Literary p. 21. to the inquisitor: this Josephus, who, while his toys were genuine Phil. He wished to sell the work of Josephus among his people, foolishly hallucinating, he said that he was the son of Gorion, a Jew of the Gallic race. Scaligero seems to have been from the region of Turonesi, and to have written after the six hundredth year of Christ. - He wrote in Hebrew a compendium, as it were, of the Histories of F. Josephus. The famous J. Alb. Fabricius L. IV. Bibl. Greek chap. 6. p. 250. whose words we will give: For the rest of the learned Christians today, there is no doubt that this Josephus Hebrew was expressed from the Greek, or rather from the Latin version of Josephus the Greek, or rather, that Josephus himself was not the author, but someone far more recent who digested, added, interpolated, omitted at will, as it seemed to him.

end of page 32 footnotes (1/2 of page 32/64).

start of page 33 main text (1/2 of page 33/64).

(29)

cur non etiam vires suas experitur adversus Deum istum vivum ? Certe si ipsum aggrederetur, Draco iste Belum , ejusque templum ac sacerdotes ulturus esset. Haec ex versione D. Maji supersedeo reliqua adscribere , modum tamen peculiarem , quo Daniel Draconem hunc debellavit, iisdem Josephi verbis subnectam : quare simul ac a Rege digressus est, ferrea instrumenta fieri sibi curavit , pectinum instar, quibus linum carminatur , quorum terga sibi invicem conjunxit intrinsecus , tergum tergo copulando , ut aculei eorum foras prominerent circumquaque limati & aculeati : quibus varias ciborum species circumposuit , nempe adipem, sebum, aliasque pinguedines : lituram quoque sulphuris , ac picis, ut ita aculei isti ferrei & dentes serrati prorsus occultarentur - - - . Hanc offam cum Daniel Draconi objecisset, eam diducto rictu avidissime excepit & devoravit. At ubi descendit ad interiora ventris, & adeps pinguedinesque colliquefacta a ferreis aculeis defluerunt , serratorum dentium acumina in Draconis viscere penetrarunt eaque perforarunt , Draco sentire dolorem & corruere caepit , & altero post die mortuus est. Haec ex Josepho. Sed cum relatio illius cum scriptoris Apocryphi S. Codici adnexa non conveniat , rem totam valde suspectam reddi Dn. Olearius l. c. §. VIII. erudite adnotavit. Quocunque modo sese Historia ista Dracone Babylonico habeat , (*) Dracones olim in templis & adytis educatos, & sumptibus publicis asservatos esse certum est.**

End of page 33 main text (1/2 of page 33/64).

Start of page 34 footnotes (1/2 of page 33/64)

(***) Historiam de Dracone Babylonico pro genuina habuit, eamque Danieli Prophetae adscripsit Pet. Dan. Huetius Demonstr. Evang. Prop. IV. p. 468. sqq.) putat enim, hanc in Septuaginta Interpretum antiquissimis editionibus, quippe egregium Danielis pueri & juvenis factum exponentem, cum relatione de Susanna in fronte prophetiae Danielis collocatam, a vulgato vero interprete Ebraici Exemplaris auctoritatem secuto, ad calcem conjectam fuisse. Rejicit tamen eandem Hieronymus in Proemio Comment. Danielis Opp. T. V. p. m. 694. e recentioribus pro spuria & supposititia venditant relationem de Dracone Babylonico B. Abr. Colovius in Oper. Bibl. German. ut & Joh. Seldenius Synt. II. de Diis Syris Cap. XVII. p. 364. Quod ad Draconem Babyloniorum, inquit, in Apocryphis celebratum attinet , poema Sacrum historiolum illam magis quis nuncupet, quam inter signatae veritatis testimonia numeret. Historiam de Dracone Babylonico parem cum Libris Scripturae S. Canonicis auctoritatem obtinere, contra Pontificios negamus, de veritate tamen rei non adeo cum Luca Osianaro ambigimus , ita enim ille ad h. l. Denn es ist aus den wltichen

Historien bekannt, dafs etliche Heyden die Crachen fur Gotter geehret habon.
(continued on page 34 footnotes)

(*) Posterioribus demum temporibus Dracones inter signa militaria relati fuerunt , olim enim non nisi aqvilae simulacrum aureum hastae praepilatae suffixum a milite aquilifero inde dicto proferebatur. Vexillis praeterea utebantur , quibus milites dispersos in ordinem redigebant, erat enim literis in illis consignatum, ex qua cohorte , vel quota esset centuria.

End of page 33 footnotes (1/2 of page 33/64).

start of page 33 main text (1/2 of page 33/64).

(29)

why does he not also test his strength against this living God? Surely if he attacked himself, this dragon would avenge Belus, its temple and priests. From the version of D. Maji I leave to ascribe the rest, but the particular way in which Daniel defeated this Dragon, connected with the same words of Josephus: wherefore as soon as he departed from the King, he took care to make for himself iron instruments, like a comb, with which the thread is woven, the backs of which joined together internally, joining the back to the back, so that their spines protruded from the outside, where they were filed and pricked: with which he placed various kinds of food, namely, fat, tallow, and other fatty substances: a layer of sulfur, and pitch, so that these iron stings and serrated teeth were completely hidden. When Daniel threw this shot at the dragon, he eagerly received it with a grin and devoured it. But when it descended to the interior of the belly, and the fat collected by the iron spikes flowed down, the sharp teeth of the serrated teeth penetrated and pierced the dragon's bowels, the dragon began to feel pain and collapse, and died the next day. This is from Josephus. But since the relation of that does not agree with the writer of the Apocrypha attached to St. Codex, I render the whole thing highly suspect Olearius l. c. § VIII. he noted learnedly. In whatever way this history may be related to the Babylonian dragon, (*) it is certain that dragons were once brought up in temples and palaces, and kept at public expense.**

End of page 33 main text (1/2 of page 33/64).

Start of page 33 footnotes (1/2 of page 33/64)

(***) He considered the story of the Babylonian dragon to be genuine, and attributed it to Daniel the Prophet (Pet. Dan. Huetius Demonstr. Evan. Prop. IV. p. 468. sqq.) for he thinks that this, in the most ancient editions of the Septuagint Interpreter, which clearly expounds the excellent deed of Daniel as a child and youth, was placed at the front of Daniel's prophecy with the account of Susanna, by a veritable interpreter following the authority of the Hebrew Model, and was cast down. However, Jerome rejects the same in the Commentary Proemium.

Daniel Opp. T. V. p. m. 694. from the more recent ones they sell the report of the Babylonian Dragon as spurious and suppositional B. Abr. Colovius in Oper. Bibl. German as & Joh. Seldenius Synt. II. of the Syrian Gods Chap. 17 p. 364 As for the Dragon of the Babylonians, he says, celebrated in the Apocrypha, one would rather call that a sacred historical poem than count it among the evidences of the sealed truth. We deny that the story of the Babylonian dragon is supposed to be the authority of the Scriptures of St. Canon, contrary to the Pontiffs, but we do not so much dispute the truth of the matter with Luca Osianarus, for thus he at h. l. For it is known from the histories of the world that a number of heathens honored the craven for gods. (continued on page 34 footnotes)

(*) Finally, in later times, dragons were included among the military symbols, for once upon a time nothing but the image of an eagle with a golden spear tipped with a suffix was carried by the so-called aquiferous soldier. Moreover, they used standards, with which they brought the scattered soldiers into order, for it was written in them that it was recorded from what cohort, or what century.

End of page 33 footnotes (1/2 of page 33/64).

Start of page 34 main text (1/2 of page 34/64).

(30)

**Babylonios quoque, regnante Cyro, Belum suum coluisse,
Draconibusque divinitatem assignasse, magnif. Dn. D. Val. Ernestus
Laescherus Orig. Religios. Manipul. II. §. XVI. docuit, & Deam caelestem
serpentem manutenentem Ethnicos hos repraesentasse ad mulieris
semen serpentis caput conterens allusione facta , addidit , Unsch.
Nachr. MDCCII. p. 673. sq.**

§. VII.

**Dracones & serpentes Romanos religiose coluisse, literarum
monumentis consignatum est. Lanuvii sancte adorabatur, prout ex
Propertii Elegia de Cynthia , & Dracone inscripta apparet :
Lanuvium annosi vetus est tutela Draconis,
Hic, ubi Tartarae non perit hora morae :
Qva sacer abripitur caeco descensus hiatu,
Qva penetrat virgo tale iter omne cave.
Jejuni serpentis honos, cum pabula poscit,
Annua & ex ima sibila torqvet humo,
Talia demissae pallent ad sacra puellae,
Qvum temere angvino creditur ore manus
Ille sibi admotas a virgine corripit escas,
Virginis in palmis ipsa canistra tremunt.
Adeo serpentum ac Draconum amore capti erant populi isti fortissimi ,
ut inter signa (*) militaria illos habuerint , per singulas qvippe cohortes
Dracones a Draconariis ferebantur, Joh. Rosino teste Antiq. Rom. Lib. X.
Cap. V. p. m. 722. conf. Gurtleri Theol. Proph. p. 580.**

end of page 34 main text (1/2 of page 34/64)

(continued from page 33 footnotes)

Und ist wohl zu verwundern, wie die Leute in solche Blindheit gerathen können, dass sie ihnen Schlangen und Drachen für Götter aufgeworfen haben, da doch der Teufel als ein Feind des ganzen menschlichen Geschlechts durch eine Schlange unsere ersten Eltern, und also alle Menschen in den größten Jammer gebracht hat, dazu noch auf den heutigen Tag ein Mensch erschrickt, wenn er nur eine Schlange ansichtig wird.

Start of page 34 main text (1/2 of page 34/64).

(30)

That the Babylonians also, during the reign of Cyrus, worshiped their Belus, and assigned divinity to dragons, is great. Mr. Val Ernestus Laescher Orig. Religions The team II. § 16 He taught, and that the goddess representing the celestial serpent was represented by the ethnics as an allusion made to the woman's seed crushing the head of the serpent, he added, Unschr. Nachr. 1822 p. 673 sqq.

§ VII.

That the Romans religiously worshiped dragons and serpents is recorded in literary records. Lanuvius was worshiped as a saint, as appears from Propertius's Elegy of Cynthia and the Dragon inscribed: Lanuvium is an ancient protection of the Dragon,

Here, where the Tartars do not perish in the hour of delay:

What sacredness is snatched away by the blind descent through the gap,

Every way a virgin enters such a way be careful.

The fasting snake honors, when it asks for food,

Annua and from the bottom hisses on the ground,

Such lowly pale maidens, Which is believed to be a random sleight of hand

He, moved to him by the maiden, rebuked the meat,

The very baskets tremble in the virgin's palms.

Until then these most valiant peoples were captivated by the love of serpents and dragons, so that they had them among the military signs (*), through each of which cohorts the dragons were carried by the dragonaries, Joh. Antiq. Rom. Lib. Chapter X V. p. m. 722. conf. Gurtler Theol. Prof. p. 580

end of page 34 main text (1/2 of page 34/64)

page 34 footnote part one (1/2 of page 34/64)

(continued from page 33 footnotes)

And it's amazing how people can get so blind that they throw serpents and dragons at them for gods, when the devil, as an enemy of the entire human race, killed our first parents with a serpent, and thus all people in the caused the greatest misery, to this day a person is frightened just by seeing a snake.

start of page 35 main text (1/2 of page 35/64).

(31)

Hermannus Witsius Spiritum S. Apoc. XII, 9. verbis : conjectus est Draco magnus , serpens antiquus , qui vocatur Diabolus & Satanas - - - conjectus est in terram, respicere putat ad serpentes & Dracones Aesculapio sacros, publicisque sumtibus in templis eius cultos, Misc. Sacr. L. III. Cap. III. §. 79. p. 689.

§. IIX.

End of page 35 main text (1/2 of page 35/64).

Start of page 35 footnotes (1/2 of page 34/64).

Judaei pariter vexillis, tanquam signis militaribus, erant instructi, ita quidem, ut, si Paulo Fagio & Thomae Goodwino fides adhibenda, singulis inscriptiones suae fuerint distinctique colores, inque vexillo Rubenis hominis, in vexillo Judae Leonis, Ephraimi bovis, Dan aquilae imago apparuerit. Explicant quoque nonnulli exinde verba Cantic. VI, 4. 10. ubi Ecclesia terribilis, ut acies vexillis instructae vocatur. Huius generis signa Germani Fahnen appellare solent a vocabulo obsoleto Fan, quod Gothici idem notabat, ac dominum, solebant enim vexilla honoris causa praecipuis ex nobilibus & qui de Republica bene merebantur, praeferrere, vid. celeberrimi Nic. Hisronymi Gundlingii diatriben de Feudis vexilli vulgo Fahne, Halae 1715. in 4. editam, & adde Wilh. Ernst Tenzelii Colluqv. mestrui An. 1689. p. 692. Caeterum cum Draconariorum in thesi mentionem iniecerimus, Jac. Gutherii verba in gratiam Antiquitatum

studiosorum ex Libr. II. de Offic. domus Augustae p. 409. excepemus. In singulis , scribit , cohortibus Draconis signum fuit , & qui signiferi portabant illud, Draconarii nominati, Dracones singuli a Draconariis per singulas Cohortes, i. e. decem in unaquaque legione ad praelium efferebantur. Constantius Imperator, post magnentii exitium, Roman gestiebat visere, cumque urbi propinquaret , insidebat aureo carpento solus , fulgenti claritudine lapidum variorum. Qvo micante lux qvaedam misceri videbatur, alternumque potestatis gradus multiplices : alios purpureis subtegminibus texti circumdedere Dracones , hastarum aureis gemmatisque summitatibus illigati. Tandem & hoc notamus Dracones pro signis etiam Assyrios, Scythas aliosque gestasse. Conf. Matth Zimmermanni Florileg. Phil. Hist. p. 309.

end of page 34 footnotes (1/2 of page 34/64).

start of page 35 main text (1/2 of page 35/64).

(31)

Hermannus Witsius Spiritum S. Apoc. 12, 9. in the words: the great dragon, the ancient serpent, who is called the devil and Satan, was cast out. He was thrown to the ground, he thinks he looks back at the serpents and dragons sacred to Aesculapius, and worshiped by the public in his temples, Misc. Sacr. L. III. Chapter III. § 79. p. 689

§ IIX.

End of page 35 main text (1/2 of page 35/64).

Start of page 35 footnotes (1/2 of page 35/64).

The Jews were likewise furnished with banners, like military ensigns, in such a way that, if Paulus Fagio and Thomas Goodwin are to be believed, each of their inscriptions had distinctive colors, so that in the banner of Reuben the man, in the banner of Judah the lion, of Ephraim the ox, and of Dan the image of the eagle appeared. Some explain why the words of the Canticum 6, 4. 10. where the terrible Church is called, as a line arrayed with banners. The Germans used to call the flags of this kind Fahnen, from the obsolete term Fan, which the Goths denoted the same as the master, for the flags used to be preferred for the sake of honor to the chief among the nobles and those who deserved well of the

Republic. saw the famous Nic. Hisronymi Gundlingii diatriben de Feudis vexilli vulgo Fahnen, Halae 1715. in 4. edited, & add Wilh. Ernst Tenzelii Colluqv. menstrua An. 1689. p. 692. We will throw in mention of the rest with the Draconians in the thesis, Jac. Gutharius's words in favor of the students of Antiquities from Libr. II. of the Office the house of Augusta p. 409. we will receive In each of the cohorts, he writes, there was a standard of the Dragon, and the standard-bearers who carried it were named Draconarius, each of the Dragons from the Draconarius in each cohort, i. e. ten in each legion were brought forth to the battle. Constantius, the emperor, after the destruction of the magnificence, made a habit of visiting the Roman, whenever he approached the city, he was seated alone on a golden chariot, shining with the brightness of various stones. With this flickering light it seemed that some were mingled, and alternately multiple degrees of power: the dragons surrounded others with crimson coverings of cloth, and were bound to the tips of golden spears and jewels. Finally, we note that the Assyrians, Scythians, and others also wore dragons as symbols. Conf. Matthew Zimmerman's Florileg. Phil. Hist. p. 309.

end of page 35 footnotes (1/2 of page 35/64).

start of page 36 Main text (1/2 of page 36/64).

(32)

§. IIX.

Ad Occidentis etiam plagas nefarius serpentum cultus penetravit, neque priscos Germaniae incolas intactos reliquit. Vandali (*) populi antiquissimi inter Deos lares serpentes retulerunt, Draconemque volantem Olao magno Auctore L. II. Cap. XXIV. pro Numine habuerunt. Draconem in Insignibus Regis Daniae conspicuum exinde quidam derivant. Fuit enim Dania Vandalorum Regina, hinc Pontanus insignia Regia his versibus ornavit :

Hinc rigidos Slavos effert pernicious alis ,

Et loco propugnat sangvinolenta Draco.

Vestigia huius idololatriae in cornu prope Tunderam reperto, deprehendere sibi visi sunt Antiquarii , vid. Trog. Arnkiel Cimbrische Heyden - Religion P. I. Cap. VIII. p. 42. sq. it. vom guldnen Horn Cap. II. p. 46. adde Miscell. Lips. T. I. p. 69.

§. IX.

De Ophitas () Seculi II. Haereticis Epiphanius Haeres. XXXVII.**

End of page 36 main text (1/2 of page 36/64)

start of page 36 footnotes (1/2 of page 36/64)

(*) De Vandalis omnium optime scripsit Albertus Krantzuis, qvi A. 1519. publici iuris fecit historiam de Vandalorum vera Origine , variis gentibus , crebris e patria migrationibus , Regnis item, qvorum vel autores fuerunt, vel eversores, libris XIV. a primo eorum origine ad A.C. 1500. deductam, in folio. Reliquos Scriptores erudite pro more persecutus est Joh. Mollerus, Isag. ad Hist. Cherson. Cimbr. P. I. Cap. III. §. IV. sq. pag. 18. sqq. His adde Matthaeum Praetorium, eiusqve oberm Gothicum qvatripartitum , & Joh. Christophori Vetteri Notas in Tacitum de Germ. moribus, qui Vandalos vi vocis idem significare statuit, ac vagabundos derivationis ratione a vocabulo qvodam Germanico antiquo petita. De Diis Vandalorum Masius in Antiquitatibus Mecklenburgicis , El. Schedius de Diis Germanorum , Sam. Grosserus Aliiqve egerunt. Fabulam de Vandalorum Rege gentili, sed clanculo, Tollius in Epist. Itinerariis Epist. II. attigit. Numismata eorum Tenzelius in Colloqv. menstruis A. 89. p. 915. sq. exposuit , conversionem vero ad Religionem Christianam Georgius Fridericus Stiberus in Hist. Ecclesiast. Meclanburgica, s. von. Stifftung der Christl. Kirchen unter den Wenden, An. 1714. in 8. tradidit.

end of page 36 footnotes (1/2 of page 36/64)

start of page 36 Main text (1/2 of page 36/64).

(32)

§ IIX.

Even to the regions of the West, the evil worship of snakes penetrated, and did not leave the ancient inhabitants of Germany untouched. The Vandals (*), the most ancient people, reported among the gods the serpents, and the flying dragon Olaus, the great author L. II. Chapter 24 they had for God. From thence they derive the dragon visible in the insignia of the King of Denmark. For Denmark was Queen of the Vandals, hence Pontanus adorned the royal insignia with these lines:

Hence he lifts up the rigid Slavs with destructive wings,

And instead he defends the bloody Dragon.

The traces of this idolatry being found in a horn near Tunderam, the antiquarians seemed to detect it, vid. Trog. Arnkiel Cimbrische Heyden - Religion P. I. Cap. VIII. p. 42. sqq. goes. vom guldnen Horn Cap. II. p. 46. add Miscell. Lips T. I. p. 69.

§ 9

Of the Ophites () of the 2nd century. Heretics Epiphanius Heretics. 37**

End of page 36 main text (1/2 of page 36/64)

start of page 36 footnotes (1/2 of page 36/64))

((32))) Footnotes

(*) On the Vandals Albertus Krantzuis wrote the best of all, who in A. 1519 published the history of the true origin of the Vandals, various nations, frequent migrations from the country, also of the Kingdoms, of which they were either the authors or the overthrowers, in 14 books. from their first origin to A.C. 1500. Deducted, on folio. Joh. Mollerus, Isag. to Hist. Kherson. Cimbr. P. I. Cap. III. § IV. sq. page 18 sqq. To these add Matthew's Praetorium, and his four-part Gothic cover, and Joh. Notes on Christopher Vetter's Tacitus de Germ. manners, who decided that the Vandals should mean the same thing by virtue of the word, and the vagrants, by reason of the derivation from the old Germanic word, which he claimed. On the Gods of the Vandals Masius in the Antiquities of Mecklenburg, El. Schedius on the Gods of the Germans, Sam. Grosserus did something else. Tollius in Epist. Itineraries Epistle II. reached Their medals Tenzelius in Colloqv. monthly A. 89. p. 915 sqq. explained, but the conversion to the Christian religion, George Frederick Stiberus in Hist. Ecclesiastes Mecklenburg, s. from Stiftung der Christl. Kirchen unter den Wenden, An. 1714. in 8. delivered.

end of page 36 footnotes (1/2 of page 36/64)

Page 37 main text (1/2 of page 37/64).

(33)

sequentia refert : Colunt ipsi serpentem , & panem ipsi offerunt , quem circa tempus ipsorum latibulo offerentes , & alios panes in mensa dispogentes , serptenem provocant : aperto aturm latibulo procedit , & sic progressus ascendit in mensam , & panibus involvitur. Et hoc perfectum sacrificium esse volunt. Clarius impietatem eorum Augustinus Cap. XVII. de Haeresibus persequitur : Habent etiam verum columbrum , quem nutriunt , & venerantur , qui & incantante sacerdote egreditur de spelunca , & ascendit suber altare innixum speluncae , & oblationes eorum lambit , & involvens se circa eas regreditur ad speluncam , & ita confringunt oblationes in Eucharistiam, (*) quasi a serpente Christo sanctificatas. Origenes L. VI. contra**

Celsium Ophianos Christianos esse, negat , cum neminem in suum sodalitium adsciscant , nisi Jesum execratus fuerit. Sive Christiani vocari possint , sin minus inter serpentum cultores recte referri patet.

§. X

Ad recentiora ut deveniamus tempora, recordari subit , qvae Bernh. Conner (*) medicus celeberrimus in Historia Poloniae per modum Epistolarum An. 1698. Anglice , & postmodum etiam Germanice edita tradidit , quod scilicet in Poloniae qvibusdam locis sylvestribus, in Samogitia inprimis, reperiantur, qvi serpentum quadrupedum qvoddam genus , quod Givosit vocant , pro Deo venerentur , domique suae alant , quin & rustici qvidam in Borussiae atque Lithuaniae nonnullis locis viperas solennius, quam par est, foverant.

end of page 37 main text (1/2 of page 37/64)

start of page 37 footnotes (1/2 of page 37/64).

(**) Ophitae a serpentes sic dicti, vel, qvia ipsam σοφίαν [wisdom] , serpentem factam dixerunt, sive, qvia serpentem, tanquam scientiae boni, & mali autorem tanti fecerunt , ut ipsi Christo praetulerint , vid. B. Thom. Ittig. dissert. de Haeresiarchis Sect. II. cap. IV. p. m. 115. Dicebant iidem Haeretici, figurae serpentinae vim Maximam inesse, idque exinde probare nitebantur , qvia intestina hominum serpentum instar essent convoluta , conf. Paul. Stockmanni Elucid. Haeres. p. 416. B. Bebelius Hist. Eccle. Antediluv. p. 17. observavit, Diabolum serpenti a Mose erecto & Christo per ipsum praefigurato illudere voluisse , inprimis cum typum istum & antitypum probationis loco allegaverint. Non diu perseverasse monstrosam hanc Sectam ex Origene ostendit D. Phil. Jac. Hartmannus de Rebus Gestis Christ. sub Apostolis cap. XXII. N. 17. p. 543. sq. ubi & alia notatu digna de obscuris hisce Haeticis , qvorum mentionem Hildebrandus in Liberllo de Haeresibus plane omisit, commemorat.

(***) Ophitas pro forma Consecrationis incantationibus usos esse, Scholastici qvidam statuerunt , sed annotavit. [B. Scherzerus Syst. defin. p. 382.] Vasquezium illos refutasse , atqve demonstrasse, Ophitas incantationibus solum ex antro serpentem evocass , atqve panem vere consecratum negasse , nisi serpens illum prius lamberet.

end of page 37 footnotes (1/2 of page 37/64).

Page 37 main text (1/2 of page 37/64).

(33)

the following relates: They themselves worship the serpent, and they themselves offer bread, which, about the time they offer to their hideout, and having arranged other breads on the table, they provoke the serpent: the open aturm proceeds from the hideout, and thus he goes up to the table, and wraps himself in the bread. And they want this to be a perfect sacrifice. Augustine makes their impiety clearer. 17

of the Heresies he is persecuted: They also have a real dove, whom they nurture and venerate who comes out of the cave with the incantation of the priest, and goes up under the altar resting on the cave, and licks their offerings, and wraps himself around them, returns to the cave, and thus breaks the offerings into the Eucharist, (*) as if sanctified by the serpent Christ. Origen L. VI. against Celsus, he denies that the Ophians are Christians, since they admit no one into their membership unless he has cursed Jesus. Whether they can be called Christians, it is clear that they are rightly referred to as snake worshippers.**

§ X

To come to more recent times, it is necessary to remember that Bernh. Conner (*) the most famous physician in the history of Poland by way of Epistles An. 1698. It was published in English, and afterwards also in German, which he delivered that is to say, in certain wild places of Poland, first of all in Samogitia, they are to be found, who venerate a certain kind of four-footed serpent, which they call Givosit, for God, and feed it in their homes, lest the peasants in certain places of Brussia and Lithuania cherish vipers more solemnly than is equal.

end of page 37 main text (1/2 of page 37/64)

start of page 37 footnotes (1/2 of page 37/64).

(**) The Ophites were so called by serpents, or, because wisdom itself was made a serpent, or, because they made the serpent the source of the knowledge of good, and the author of evil, so that they themselves preferred Christ, vid. B. Thom. Ittig. he argues. of the Heresiarchs Sect. II. chap. IV. p. m. 115 The same heretics said that the serpentine figure contained the greatest power, and they endeavored to prove it by the fact that the intestines of men were coiled like serpents, conf. Paul Stockman's Elucidation You are stuck. p. 416. B. Bebelius Hist. Eccles. Antediluvian p. 17. He observed that the Devil wanted to mock the serpent raised by Moses and prefigured by Christ, first of all when they alleged this type and antitype instead of proof. D. Phil shows from Origen that this monstrous Sect did not last long Jac. Hartmann on the Acts of Christ. under the Apostles chap. 22 No. 17. p. 543 sqq. where he mentions another thing worth noting about these obscure heretics, whose mention Hildebrand has completely omitted in his Liberllo de Heresibus.

(***) The Scholastics have decided somewhat that Ophites was used as a form of consecration by incantations, but he commented. [B. Scherzer Syst. define p. 382.] Vasquezius refuted them, and even pointed out that Ophites only summoned the serpent from the cave by incantations, and even denied that the bread was truly consecrated unless the serpent first licked it.

end of page 37 footnotes (1/2 of page 37/64)

start of page 38 main text (1/2 of page 38/64).

De Lithuaniae Baro Herberstein in Commentar. Rerum Muscowiticarum, citante Dn. D. Cyprian. Hist. Animal. contin. 3342. ita disserit :

Cum priori ex Moscovia itinere rediens , in Troki venissem , referebat hospes meus , ad qvem forte diverteram , se eodem , qvo ibi eram anno, ab ejusmodi qvodam serpentis cultore aliquot alvearia apum emisse. Qvem cum oratione sua ad verum Christi cultum adduxisset , utqve serpentem , qvem colebat, occideret, persvasisset :

aliquando post cum ad visendas apes suas eo reversus fuisset , hominem facie deformatum , ore aurium tenus miserabilem in modum diducto offendit. Tanti mali causam interrogatus respondit : se qvod serpenti, Deo suo, manus ne farias injecisset, ad piaculum expiandum luendumqve hac calamitate puniri, multaqve graviora , si ad priores ritus suos non rediret , pati se oportere.

end of page 38 main text (1/2 of page 38/64).

start of page 38 footnotes (1/2 of page 38/64).

(*) Est idem Connor , qvi An. 1697. Evangelium medici S. medicinam mysticam de Suspensis Naturae legibus , s. de miraculis reliquisque ἐν τοις βιβλίοις [In the books] memoratis , quae medicae indagini subjici possunt , publici juris fecit , multa in hoc libro paradoxa contineri , quae Lectoribus non omni ex parte sese probare possint, fatentur Collectores Act. [Eruditor. Lipsiae. An. MDCXCVIII. p. 361.] Diversa diversorum de famoso isthoc scripto Eruditorum judicia prostant. Sit autem nobis instar omnium Cl. Mich. Henricus Reinhardus Diaconus hodie Preschensis longe meritissimus. Ille in Disp. de Miraculis Spinozae , Connori , & Lokio opposita, Annoque MDCCXII. cum Rectorum adhuc Hilperhusanum ageret, edita, Sect. III.

§. I. sequentia de nostro pronunciavit : Bern. Connor - Spinozae proximus , qvi apparte se adscripsit Naturalistarum ordini, in Evangelio ille pro religione christiana scripsisse vult videri, ut Pyrrhonibus in religione & Deistis persvaderet modum, & rationem, qva facta sunt miracula, non minus perspicue posse concipi, quam stipulam ex igne exuri, - - - §. 2. vix consequetur aliquis verbis , quanta temeritate , quanta petulantia , de Scrae sacrae multis locis ubiqve disputet. Certe in finem non fecit alium , quam ut sententiam Spinozae de miraculis omnibus diris devovendam , novo tantum colore tingeret , occultatam Epithemei Pandora pesiem Naturalismi tanto facilius in orbem Christianum effunderet.

end of page 38 footnotes (1/2 of page 38/64).

Start of page 38 main text (1/2 of page 38/64).

(34)

Baron Herberstein of Lithuania in Commentary. Muscovites, quoting Dn. D. Cyprian Hist. Animals contain 3342. Thus he argues: When, returning from the former journey from Moscow, I had come to Troki, my host, to whom I happened to be diverted, related that, in the same year that I was there, he had bought some hives of bees from a snake-worshipper of the same kind. Whom he had brought with his prayer to the true worship of Christ, that he might have persuaded him to kill the serpent whom he worshipped: some time after, when he had returned to visit his bees, he encountered a man with a disfigured face, with his ears held tight, in a pitiable manner. When he was asked the cause of so much evil, he replied: he had not put his hands on the serpent, his God, to atone for the sacrifice he had to play and be punished by this calamity, and he would have to suffer much worse if he did not return to his former rites.

End of page 38 main text (1/2 of page 38/64).

Start of page 38 footnotes (1/2 of page 38/64).

(*) Connor is the same as An. 1697. The gospel of the physician St. the mystical medicine of the suspended laws of nature, s. concerning the miracles and the rest mentioned [in the books], which can be subjected to medical investigation, he made public law, that many paradoxes are contained in this book, which cannot prove themselves to the Readers from every part, the Collectors of Act admit. [The scholar. Leipzig An. 1398 p. 361.] Different judgments of different scholars about this famous writing. But let it be like unto us all Cl. Mich. Henry Reinhardus Deacon is by far the most meritorious of Preschen today. He in Disp. On the Miracles of Spinoza, Connor, and Lockius opposite, and in the year 1812 when the Rector was still acting as Hilperhusan, published, Sect. III. § I. He pronounced the following about us: Bern. Connor – Spinoza's neighbor, who separately ascribed himself to the order of Naturalists, in the Gospel he wants to appear to have written in favor of the Christian religion, in order to convince the Pyrrhones in religion and the Deists of the manner and reason by which miracles were wrought, no less clearly can be conceived, than a stubble is burned by fire , - - - § 2. He will scarcely be followed by any words, with so much rashness, so much petulance, that he will dispute everywhere about the sacred Scra in many places. Certainly, he did nothing else to the end than to tinge Spinoza's opinion of all the cruel miracles with a new color, and to shed the hidden weight of Naturalism in the Epitheme Pandora so much more easily on the Christian world.

End of page 38 footnotes (1/2 of page 38/64).

Start of page 39 main text (1/2 of page 39/64).

(35).

En Diaboli serpentis veteris malitiam ! en qvomodo Dei sapientissimi permissione miseris mortalibus illudere soleat ! Ast , liceat addere verba Auctoris de Moscovitischen Kirchen- Staats, () qvem D. Pritius Germana civitate donavit , ita vero ille Cap. VII. P. 60. Οφιολατρεία [opiolatry? Wrong word translation] gehet bey den Russen und Samojeten starck in Schwange, also, ass wenn ihnen in ihrem Hause etwas Widriges begegnet , sie alsobald davor halten , man habe der Uncken oder der Haus-Schlangen , criptorium in Reus-Land haussig finden , nicht wohl auffgewartet , und ihr gute Bisslein gegeben , schauen derowegen wohl zu, dass dieselbige Haus-Uncke hinfuhro moge besser gepfleget cript. Reliqua Cl. Olearius in criptorium saepius laudata , §. XIII. Persequitur, hic non repetenda.**

**E 2
§. XI.**

End of page 39 main text (1/2 of page 39/64)

start of page 39 footnotes (and includes the tiny bit of page 40 footnotes) (1/2 of page 39/64).

(**) An. 1698. Liber hic lucem publicam aspexit. Non ingratum erit Lectoribus nostris, hac occasione Autores nonnullos , qui de Religione Moscovitica, eorumque ritibus Ecclesiasticis criptoriu fuerunt, invenisse. De Religione ritibusque Ecclesiasticis Moscovitarum sub praesidio Joh. Ernesti Gerhards An. MDCLXII. Joh. Schwabe Jenae disputavit , cum vero Literae Moscoviticae in rubro disputationis conspicuae idem criptorium, ac abominanda Religio l. superstitio, Auctor illius varia fata acerba experiebatur , & vivicomburium vix effuguebat. Exercitatio Historico-Theologica B. Dannhaueri de Religione Moscovitarum in ejus Disquisitionibus sacris juctim editis N. XXXIII. Apparet. De Religione, Ritibus, Ceremoniis, & criptorium Moscovitarum Jacobus Debia Praebendarius Lincolnensis Tractatum in 12. XI. Capitibus absolutum An. 1712. Edidit. Eodem Anno Francof. Anonymi Gallici Tract. De Religione Moscov. Ortu & progressu Germanice versus, in 8. Prodiit, XV. Capitibus constans , multisque iconibus Deastrorum, quibus Russi olim sacra fecerunt, distinctus. Holmiae An. 1704. In 8. Prodiit : Nicolai Bergii Exercitatio de statu Ecclesiae , & Relig. Moscoviticae. Notari inprimis meretur Joh. Latzitzky, qvi Librum de Russorum , Moscovitarum, & Tartarorum Religione, sacrificiis, nuptiarum & funerum ritu e diversis scriptoribus congeffit , & An. 1582. Spirae prelo cripto. Johannis Fabri Moscovitarum ad mare glaciale Religio, in Corpore Auctorum rerum Moscoviticarum Francos. An. 1600. Editio, invenitur.

End of page 39 footnotes (1/2 of page 39/64).

Start of page 39 main text (1/2 of page 39/64).

(35).

And the wickedness of the old serpent of the Devil! In what manner, by the permission of the most wise God, he is wont to make fun of poor mortals! But it may be permitted to add the words of the Author of the Moscovitischen Kirchen- Staats, () that D. Pritius gave the German state, so indeed he Cap. VII. P. 60. Οφιολατρεία [opiolatry? Wrong word translation] is very much in vogue among the Russians and Samoyets, so if they encounter something untoward in their house, they should immediately be warned that the uncken or the house snakes, which are to be found in Reus-Land, have not been well attended to, and given her a good bite, so we see to it that the same house-uncke goes there so that it can be better cared for.**

The rest of Cl. Olearius in his often praised dissertation, § XIII continued, not to be repeated here.

**E 2
§. XI.**

End of page 39 main text (1/2 of page 39/64)

start of page 39 footnotes (1/2 of page 39/64).

(**) An. In 1698 this book saw the public light. It will not be disagreeable to our Readers, that on this occasion the Authors have found some who have commented on the Muscovite Religion, and their Ecclesiastical rites. On the religion of the rites and ecclesiastics of the Moscovites under the protection of Joh. Ernesti Gerhardi An. 862 John Schwabe debated at Jena, when indeed the Moscovite letters in the red of the discussion clearly mean the same thing, and the abominable Religion 1 superstition, the author of which experienced various bitter fates, and barely escaped the dungeon. B. Dannhauer's Historical-Theological Exercise on the Religion of the Moscovites in his sacred Disquisitionibus published alongside No. 33 it appears On the Religion, Rituals, Ceremonies, and Superstitions of the Moscovites Jacobus Debia Praebendarius of Lincoln Treated in 12. XI. The absolute heads of An. 1712. Published. In the same year Francof. Anonymous French Tract. On the Religion of Moscow. With the rise and progress of the Germanic verse, in 8. It came out, 15 Consisting of the heads, and distinguished by the many icons of the Evil Ones, to whom the Russians once held sacred ceremonies. Holmiae An. 1704. In 8. It came out: Nicolaus Bergius Exercitatio de statu Ecclesiae, & Relig. Muscovites. First of all, it

deserves to be noted that Joh. Latzitzky, who compiled a book on the religion of the Russians, Muscovites, and Tartars, on sacrifices, marriages, and funeral rites from different writers, and An. 1582. He submitted to the press of Spirae. The Religion of Johannes Fabri of the Muscovites to the Ice Sea, in the Body of Authors of the Muscovite Franks. An. 1600. Published, is found.

(continued on page 40 footnotes).

End of page 39 footnotes (1/2 of page 39/64).

Start of page 40 main text (1/2 of page 40/64).

(36)

§. Xi.

De Regni Fide in Gvineensium confiniis siti incolis e Guilielmi Bosmanni Itenere ad littoris Guineensis in Africa provincias suscepto criptoriu annotarunt , Acta Erudit. Lips. An. MDCCV. Pag. 265. Quisque incolarum tot sibi idola fingit , quod consultum esse duxerit , ex omnibus autem Serpentes agmen ducunt , qvos in ea criptoriu habent , ut delubrum regni celebratissimum domum serpentis nuncupent , ad quam criptoriums frequenter instituunt, hostias quotidie criptor , atque fortunatum inde in negotiis successum praestolantur. Illorum cultui certi sunt criptoriu Flamines , homines nauci , ac fraudulentum , qui artibus suis superstitiosam plebiculam argento emungunt , & Vatiniani inter conjuges odii semina spargunt. Serpentes autem , quorum ingens criptori per aedes singulas discurrit, uti neminem laedunt , ita vicissim a nemine laeduntur , sed eodem frequenter cum hominibus cibo victitant , & ab incolis tanta religione immunes ab adgressionibus servantur, ut, qvum Anglorum criptorium angvem in hospitio obvium occidissent, ac cadaver foras projecissent , universa mox civitas , in qua patrata fuerat caedes, in rabiem quasi conversa convolaverit ad arma, neque prius quieti sese dederit, quam Anglis interneccione occisis, mercibusque illorum igne penitus absumtis. Accidit etiam Anno circiter 1697. Ut porcus angvem ob morsum sibi inflictum devoraret, idque tanta festinatione, ut Aethiopum, qui ad stabant, nemo serpenti suppetias ferre posset. Conversi ergo ad sacrificulos suos barbari, infortunium ordine criptor, qui a Rege edictum extorquent , quo porci per universam regionem idcirco deleri jubeantur - - - . Contigit, ut ex laqueari conclavis Bosmanni quotidie serpens in mensam prandii tempore descenderet. Bosmannus cum ad Regis colloquium circa id tempus admitteretur, per jocum conquestus est, quod diebus singulis Deaster quidam gentis serpens apud ipsum haud invitatus pranderet , quem a mensa arcere & depellere cogatur , nisi Rex sumptus ad victum novi hospitis impensos liberaliter reddat. Quid ergo factum ? Regulus

**criptori ?Bosmanni mire delectatus , ut serpentem quiete illuc divertere
permitteret , hortatur atque impensarum loco pingvem Autori bovem
dono mittit. Fusius hoc adjecimus, non tam, ut curiositati Lectorum
satisfaceremus, sed ut deplorandum getnilium a veri Dei criptori
remotorum caecitatem , turpissimasque sacrificulorum paganorum
imposturas (*) detegeremus, nostrosque ad gratias Deo debitas
incitarem , qui a tam crassis ignorantiae tenebris nos, moioresque
nostros clementissime liberavit.**

End of page 40 main text (1/2 of page 40/64).

Start of page 40 footnotes (1/2 of page 40/64).

(continued from page 39 footnotes)

Perperam & Minus prudenter qvidam qvaesi verunt : An. Moscovitae sint
Christiani? D. Joh. Botvidus An: 1620. Holmiae peculiari criptorium hocce
problema examinavit.

End of page 40 footnotes (1/2 of page 40/64).

Start of page 40 main text (1/2 of page 40/64).

(36)

§ xi.

**On the Kingdom of Faith on the borders of Guinea, the inhabitants of
Guiliel Bosmann's Journey to the provinces of the coast of Guinea in
Africa, having received the following notes, Acta Erudit. Lips An. 1850
page 265. Each of the inhabitants fashions for himself as many idols as
he thinks fit, but of all the Serpents lead the procession, which they
hold in such veneration, that they call the most celebrated
enchantment of the kingdom the house of the serpent, to which they
make frequent pilgrimages, bring sacrifices every day, and thence bring
good fortune in business. Success is expected. For their worship the
Flaminians, men of cunning and fraud, are appointed, who by their arts
make the superstitious populace rich with silver, and the Vatinians sow
the seeds of hatred between the spouses. And the snakes, of which
great multitudes run through every house, as if they hurt no one, are in
turn hurt by no one, but they eat the same food frequently with men,
and are kept immune from aggression by the natives with such a
religion, that, when the English traders killed a snake they came across
in a guest house, and the corpses having been thrown outside, the
whole city, in which the massacre had been committed, flew into a
frenzy, as if converted to arms, and did not give itself any rest until the
English had been slain by execution, and their merchandise completely
consumed by fire. It also happened in the year 1697, that a pig
devoured a viper for its bite, and that with such haste that none of the**

Ethiopians who were standing by could carry the provisions of the snake. The barbarians, therefore, turning to their sacrifices, set forth in order the misfortunes of those who wrested from the edict of the King, by which swine were ordered to be destroyed throughout the whole region. It happened that every day a snake descended from the ceiling of Bosmann's room onto the table at dinner time. When Bosmannus was admitted to the King's conference about that time, he jokingly complained that every day a certain serpent of the tribe of Deaster dined with him uninvited, whom he was forced to drive away from the table, unless the King liberally reimbursed the expenses of the new guest. What happened then? Regulus, greatly pleased with Bosmann's narrative, encourages him to allow the serpent to be quietly diverted thither, and in lieu of expenses he sends the Author a fat ox as a gift. We have added this in more detail, not so much to satisfy the curiosity of the Readers, but to deplore the blindness of the Gentiles removed from the true knowledge of God, and to expose the ugliest of pagan sacrifices. Delivered

end of page 40 main text (1/2 of page 40/64).

Start of page 40 footnotes (1/2 of page 40/64).

(continued from page 39 footnotes).

They have done something wrongly and less prudently: An. Are Muscovites Christians? D. Joh. Botvidus An: 1620. Holmiae examined this problem in a special dissertation.

End of page 40 footnotes (1/2 of page 40/64).

Page 41 main text (1/2 of page 41/64).

(37)

In India Orientali adhuc hodie serpentum quoddam genus colitur. Regis enim Calecutensis jussu tuguria eriguntur sub dio ; ut serpentes sub iis nutriri , & aab aeris , ac tempestatis injuriis incolumes conservari possint , vid. Richard. Mead Explication mechanique des poisons.

End of page 41 main text (1/2 of page 41/64).

Start of page 41 footnotes (1/2 of page 41/64).

(*) Non in Ecclesia Romana solum piae cript invaluerunt , sed etiam inter Ethnicos jamdudum viguerunt , a quorum sacrificulis Pontificii istas Haereditario quasi jure acceperunt. Porphyrius Draconem s. serpentem assvefaciebat , ut ad Plotini spondam fatalem reperet , quo eo facilius gens credula in Apotheosin hujus consentiret , Appolinem enim sub serpentis specie apparere,

persvasissimum ipsis erat. De Heraclite pontico Diogenes Laertius L. V. Philos. P. m. 219. Memoriae prodidit , nutrisse eum a puero Draconem , & cum jam moriturus esset, jussisse cuidam ex necessariis, crypto corpus occuleret , Draconemque supponeret lectulo , ut putaretur, ad Deos mograsse, factumque esse , ut ille mandaverat. Imponebat eo ipso civibus suis, quibus in Deorum numerum se cooptatum esse persuadere, cupiebat. Verum non diu latebat fraus. Cum enim Heraclidem cives criptor, laudibusque prosequerentur, auditor clamore Draco ex vestibus prosiluit, perturbavitque plurimos , tandem vero omnia aperta sunt, & Epigramma natum est ; Mirum Heraclides quid tantum optaveris amens Post mortem nobis ut viderere Draco, Falsus at es, mihi crede, fuit nam bellua vere, Ille Draco, sed eras bellua non sapiens conf. Cl. Dn. Chr. Aug. Heumanni Acta Philosoph. P. I. pag. 145. Sq. Qvomodo idolo veteri Buserich dicto, credulae cript gentilium sacerdotes imposuerint , igneque, qvem circumcircum spiravit, effecerint, ut fictam divinitatem donis muneribusque placaverint , Henninus in Annot. Ad Epistolas Itinerarias Jac. Tollii p. 34. Notavit. Adde Tenzelium in Colloq. Menstruis An. 1689. P. 719.

End of page 41 footnotes (1/2 of page 41/64).

Page 41 main text (1/2 of page 41/64).

(37)

In Eastern India a certain kind of snake is still worshiped today. For by the order of the king of Calcutta, huts are erected under the god; that the serpents may be nourished under them, and preserved safe from the air and the injuries of the storm, vid. Richard Mead Explication mecanique des poisons.

End of page 41 main text (1/2 of page 41/64).

Start of page 41 footnotes (1/2 of page 41/64).

(*) It was not only in the Roman Church that pious frauds prevailed, but also for a long time flourished among the Ethnics, from whose sacrifices the Pontiffs

received these heirs as if by right. Porphyrius Dracone s. he made the serpent assuage, that he might find a fatal pledge to Plotinus, by which the credulous nation would all the more easily consent to his Apotheosis, for it was most persuasive to them that Appolinus should appear under the guise of a serpent. On the Pontic Heraclitus Diogenes Laertius L. V. Philos. P. m. 219. He betrayed his memory, that he had nursed the Dragon from a child, and when he was about to die, he had ordered some of the things necessary to cover his body, and to place the Dragon on the bed, so that it might be thought that he was dying to the Gods, and it was done as he had commanded. He imposed it on his own citizens, whom he wished to persuade that he had been recruited into the ranks of the Gods. True, the fraud did not remain hidden for long. For when the citizens brought forth Heraclidus, and continued with their praises, the hearer, with a cry, leaped out of his clothes, and disturbed many, but at last everything was opened, and Epigram was born. It is strange, Heraclides, that you wished so much, madly, for us to see the Dragon after death. But you are false, believe me, he was really a beast, that Dragon, but you were a beast and not a wise man conf. Cl. Mr. Chr. Aug. Heumanni Acta Philosoph. P. I. page 145 sqq. How, according to the old idol Busterich, the credulous people of the Gentiles imposed their priests, and caused the fire that breathed around them, so that they appeased the false divinity with gifts and presents, Henninus in Annot. To the Itinerary Letters of Jac. Tollius p. 34. Noted. Add Tenzelius in Colloq. Menstrual An. 1689. P. 719

End of page 41 footnotes (1/2 of page 41/64).

Start of page 42 main text (1/2 of page 42/64).

(38)

§. XII.

Varios hactenus criptor in scenam produximus, qui, Satana instigante, Serpentibus divini quicquam tribuerunt. Jam, ut Existencia turpissimi hujus cultus eo luculentius constet, modum & rationem, quomodo serpentes idololatrice honoraverint, cript clarius exponemus.

SECTIO II.

De modo vel ratione serpentes colendi.

§. XIII.

Templa in honorem serpentum extruebant Aegyptii, eaque Draconia vocabant. Serpentes, si forte vidisset superstitious in aedibus, erigebat eo loco sacellum. Joh. Philipp. Pfeifferum vide Antiq. Graec. L. I. Cap. LXI. P. 171. De Romanis sequentia memoriae prodidit Joh. Rosinus L. II. Antiq. Cap. XVII. P. m. 163. Missi legatti (Romanorum) in Epidaurum, & ab incolis benignissime accepti, & in templum Aesculapii perducti, angvem, quem Epidauri pro Aesculapio coluerant, sponte ad Romanorum navem pergentem, Roman vexerunt, ibique templo condito coluerunt. Tangit & Arnobius L. I. adv. Gent. Insanam hanc superstitionem his verbis : Templa felibus, Scarabaeis, (Serpentibus) & buculis, sublimibus sunt elata fastigiis, silent irrisae numinum potestates, nec livore afficuntur ullo, quod sibi comparatas animantium vilium conspiciunt sanctitates. Et quid mirum, veteres serpentibus aedes peculiares condidisse? cum hodie Sinensium nonnulli templa habeant, quae plena sunt immanibus idolorum mostris aereis, marmoreis, ligneis, luteis, ita ut haud injuste Aegyptiorum adyta ea voces, vid. Kircheri Chin. Illustrat. P. 133.

§. XIV.

End of page 42 main text. (1/2 of page 42/64).

Start of page 42 footnotes (1/2 of page 42/64).

(*) Templa gentes a caetu Dei cript jamdudum habuerunt. Petrus Jurieu omnem movet lapidem, Hist. Critique des dogmes, & des Cultes P. II. Cap. I. ut ante Israelitarum exitum ex Aegypto templa nuspiam extitisse, demonstret, usum vero eorum sub judicibus invaluisse, in qvorum Historia templa Dagonis cripto occurrit, probet.

(continued on page 43 footnotes).

End of page 42 footnotes (1/2 of page 42/64).

Start of page 42 main text (1/2 of page 42/64).

(38)

§ XII.

So far we have produced various peoples on the scene, who, at the instigation of Satan, attributed anything to the divine Serpents. Now, that the Existence of this most vile worship may be all the more clearly

established, we will explain a little more clearly the manner and reason of how they honored serpents with idolatry.

SECTION II.

On the method or method of worshiping snakes.

§ XIII

The Egyptians built temples in honor of serpents, and called them Draconia. If he happened to see snakes in a superstitious house, he erected a chapel in that place. John Philip. See Pfeiffer Antiq. Greek L. I. Cap. 61 p. 171 The following account of the Romans was given by Joh. Rosinus L. II. Ancient Chapter 17 p. m. 163. The ambassadors (of the Romans) being sent to Epidaurus, and received most kindly by the inhabitants, and brought to the temple of Aesculapius, the snake which the Epidaurus had worshiped for Aesculapius, voluntarily went to the Romans in a ship, brought by the Romans, and worshiped there when the temple was built. Tangit & Arnobius L. I. adv. Gent. This insane superstition in these words: Temples to cats, scarabs, (serpents) and snakes, are raised with lofty pinnacles, the powers of the deities are silent, mocked, and are not affected by any bruise, because they behold the sanctities of the lowly animals compared to them. And what is surprising, that the ancients built special houses for snakes? Whereas at this day some of the Chinese have temples, which are full of monstrous idols of brass, marble, wood, and clay, so that they are not unjustly called the Egyptians, see Kircher Chin. It illustrates p. 133.

§ XIV.

End of page 42 main text. (1/2 of page 42/64).

Start of page 42 footnotes (1/2 of page 42/64).

(*) The nations had long since been removed from the temple of God. Petrus Jurieu moves every stone, Hist. Criticism of dogmas and cults P. II. Chapter 1. To show that before the exodus of the Israelites from Egypt temples had never existed, but that their use had become prevalent under the judges, the mention of the temples of Dagon occurs in the Histories, and proves it.

(continued on page 43 footnotes).

End of page 42 footnotes (1/2 of page 42/64).

Start of page 43 main text (1/2 of page 43/64).

(39)

§. XIV.

Sacrificia serpenitbus obtulerunt miseri Idololatrae Hieronymus [*] Pragensis, teste Sylvio, de Europa Cap. XXVI. Suis oculis vidit , quomodo Lithuani , apud qvos diverterat , serpentes coluerint , pater enim quisque familias suum in cript domus serpentem habebat, cui cobum dedit, ac sacrificium fecit in faeno jacenti. Hos omnes jussit Hieronymus interfici, & in foro adductos publice cremari , inter qvos unus inventus est maior caeteris, qvem saepe admotus ignis cremari non potuit.

End of page 43 main text (1/2 of page 43/64).

Start of page 43 footnotes (1/2 of page 43/64)

Philistaeos exemplum a Tabernaculo Mosis sumsisse suspicatur. Videntur tamen jam ante eos Aegyptii templorum structurae operam dedisse, Herodotus enim aras & simulacra & templa Βωμούς και αγάλματα, κοινούς (Alters and Statues, common) primos constituisse Aegyptios memorat. Fecerunt autem hi teste Strtabone , & Arnobio, templa sua ex Regum sepulchris. Inde forte Clem. Alexandrinus a sepulchris ipsammet templorum originem deduxit , sepulchra certe magnificentius olim condita templorum criptorium insignita fuerunt , [vid. Dn. D. Christ. Sonntag de Ecclesia Subterranean. Cur. II. §. 2.] qvi inde factum opinatur, ut sepulchreta templis contigua hodiernum conspiciantur. Inde quoque dubio procul Christiani per contemptum sepulchra , gentilium templa vocabant, [vid. Nic. Hieron. Gundlingii Obs. Select. T. I. Obs. VI. Pag. 146.] ubi vir eruditus sequentem Ammiani Marcellini locum subiungit : ubi reversus Georgius Episcopus ex comitatu principis (Constantii) cum transiret per speciosum genii templum , multitudine stipatus, ex more flexis ad aedem luminibus. Qvamdiu, inquit , Sepulchrum hocce stabit. Idem Vir doctissimus observavit , Gentiles in iis locis, ubi Dii eorum sepulti fuerant, templa atque cripto moliri incepisse. Demus autem, Aegyptios aliosque Gentiles ante Israelitas templa idololatrica condidisse , nihil tamen exinde lucrabitur Joh. Spencerus , qvi Salomonem Ethnicorum exemplo ad Templum very Numini erigendum excitatum fuisse, tradidit. Dicimus enim cum Cnr. Sam. Schurtzfleischio, Polyhistore quondam clarissimo : omnino autem ista cripto falsa , & ex quorundam animis evellenda est , quae eo spectat , ut imperitis persvadeatur, occasionem struendi cript a consuetudine gentium formam, rationemque aedificandi a templis Aegyptiorum fuisse desumptam. Qvod voluntati Numinis templa arasque & simulacra impiorum hominum , dirui praecipientis , & pietati Salomoni aedem novo exemplo molientis , directe criptori.

End of page 43 footnotes (1/2 of page 43/64).

Start of page 43 main text (1/2 of page 43/64).

§ XIV.

Sacrifices were offered to the serpents by the wretched idolaters Hieronymus [*] of Prague, as witnessed by Sylvius, de Europa Cap. 26 he saw with his own eyes how the Lithuanians, among whom he had been separated, worshiped snakes, for the father of every family had a snake in the corner of his house, to which he gave a nest, and made a sacrifice lying in the hay. Jerome ordered all these to be put to death, and to be publicly burned in the forum, among whom was found one greater than the rest, who could not be burned by the fire being repeatedly stirred up.

End of page 43 main text (1/2 of page 43/64).

Start of page 43 footnotes (1/2 of page 43/64)

It is suspected that the Philistines took a model from the Tabernacle of Moses. It seems, however, that the Egyptians had already paid attention to the structure of temples before them, for Herodotus mentions that the Egyptians were the first to set up altars and statues and temples Βωμούς και αγάλματα, κοιμοίος (Altars and Statues, common). And they made their temples out of the sepulchres of the Kings, according to the testimony of Stratabone and Arnobius. Then perhaps Clem. Alexandrinus deduced the very origin of the temples from the sepulchres, certainly the more magnificent sepulchres, once founded, were distinguished by the appellation of temples, [vid. Mr. D. Christ Sunday of the Underground Church. Why? II. § 2.] from which it is supposed that the event was done, so that the sepulchres can be seen adjoining the temples of the present day. Whence there was no doubt that the Christians called the sepulchres, the Gentiles, temples, [vid. Nic. Hieron Gundlingii Obs. Select T. I. Obs. 6. Page 146.] where a learned man joins the following place of Ammianus Marcellinus: where George the Bishop, returning from the retinue of the prince (Constantius), when he was passing through the beautiful temple of the genius, packed with multitudes, bowed as usual to the lights of the house. How long, he said, the Sepulcher will stand here. The same learned man observed that the Gentiles had begun to build temples and chapels in those places where their gods had been buried. But let us suppose that the Egyptians and other Gentiles had built idolatrous temples before the Israelites, yet nothing will be gained from that. Spencer, who, by the example of the Ethnics, had inspired Solomon to erect the Temple of the Most High God, delivered For we say when Cnr. Sam. Schurtzfleischius, once the most famous Polyhistor: but this opinion is completely false, and must be rooted out of every mind, which looks upon it, in order to persuade the ignorant, that the occasion of building a temple was derived from the familiarity of the nations, the form, and the method of building, from the temples of the Egyptians. This is directly opposed to the will of God, who ordered the destruction of the temples and images of impious men, and to the piety of Solomon, who built the house as a new example.

End of page 43 footnotes (1/2 of page 43/64).

Start of page 44 main text (1/2 of page 44/64).

(40)

Olaus Magnus Autor est, plerosque Gentium Septentionalium lacte [] sacra serpentibus fecisse. Vandalorum mulieres angves in cavis qvercubus niveo lacte placasse humillimeqve adorasse, qvo maritis generandi facultatem concederent, Hartknochius diss. X. Rerum prussicarum refert. Qvin homines formosissimos Livoni veteres in honorem Draconum atqve serpentum mactabant, conf. Trog. Arnkiel. Cymbrische Heiden-Religion , P. I. Cap. XXI. P. 123.**

§. XV.

End of page 44 main text (1/2 of page 44).

Start of page 44 footnotes (1/2 of page 44/64).

Non spectabat ad gentium instituta Salomo , neque hac architectandi figura egebat Rex maximus , cum omni criptori criptoriu , tum inprimis aedificandi scientia praeditus , in eaqve re Dei & patris mandato obsecutus Aegyptiorum & finitimarum gentium templa, velut, impietatis domicilia odit , & criptori est , idqve vocibus , & argumentis multo apertissimis ostendit. Conf. ejusd. Diss. De Templorum Antiquitibus §. II. Qvae occurrit in Oper. Histor. Polit. Pag. 764.

[*] Duo eodem tempore floruerunt Hieronymi Pragenses , id qvood opportune monuit [Celeberrimus L' Enfant Hist. du Concile de Constance T. I. Lib. II. §. 20.] Qvae in pragrapho hoc attulimus, non de hussita sed altero , cujus notitia longe obscurior est, capienda esse putamus. Ille sane, Hussi Assecla vir fuit praestantissimus, & ipso Husso cript. Humani tamen qvid patiebatur, cum formidine paene doctrinam , qvam hactenus inculcaverat, revocaret, cuius rei vero illum qvam maxime paenituit. Ita autem verba Pragensis doctissimus L' Enfant l. c. pag. 392. Gallico idiomate exprimit : le n' ai pas honte , de confesser ma foiblesse. Oi , je l' avoue , & je le fais avec horreur , la seule frayeur du supplice du feu m' a fait criptori lachement & contre ma conscience a la condemnation de la doctrine de Wiclef & de Jean Hus. Qvo facto ad rogvum damnatus An. 1416. Tertio Calend. Junii par Husso certamen cri.

[**] Veteres gentiles lac Numinibus suis obtulisse, ex Diodoro Siculo patet. Hic enim de antiqvissimis Aegyptiis scribit : ad urbem Philas, ubi Osiridis sepulchrum erat, trecentas & sexaginta crip [measures, or congiuses]. Qvotidie lacte implebant invocantes Deorum nomina. Habelem lac Deo in sacrificio suo exhibuisse, ex Genes. IV, 3. 4.

(continued on page 45 footnotes)

end of page 44 footnotes (1//2 of page 44/64)

Start of page 44 main text (1/2 of page 44/64).

(40)

Olaus the Great is the Author, that most of the Gentiles of the Seventeenth Century made sacred to serpents with milk. Hartknochius argues that the women of the Vandals humbly worshiped snakes in hollows covered with snow and milk, in order to grant their husbands the ability to procreate. X. It refers to the Prussian affairs. Why the most beautiful men of old Livonia slaughtered dragons and snakes in honor, conf. Trog. Arnkiel. Cymbrische Heiden-Religion, P. I. Chap. XXI p. 123.

§. 15.

End of page 44 main text (1/2 of page 44).

Start of page 44 footnotes (1/2 of page 44/64).

Solomon did not look to the institutions of the nations, nor did he need this form of architecture for the greatest king, with all his stored-up wisdom, as well as first of all endowed with the knowledge of building; He shows this in very clear words and arguments. Conf. his diss. On the Antiquities of the Temples § II. Which occurs in Oper. Histor. Polish page 764

[*] Two flourished at the same time, Hieronymus of Prague, which he opportunely warned [the famous L'Enfant Hist. du Council of Constance T. I. Lib. II. § 20.] What we have brought up in this paragraph, we think, should be taken, not of the Hussites, but of another, whose information is far more obscure. He, of course, was the most distinguished man of Hussi's Assecla, and more learned than Hussi himself. However, what he suffered from humanity, he almost recalled with fear the doctrine which he had hitherto inculcated, for which he regretted the most. And so the words of the learned L'Enfant of Prague c. page 392. He expresses it in a French idiom: *le n' ai pas honte, de confesser ma foiblesse. Oi, je l'avoue, & je le fais avec horreur, la seule frayeur du supplice du feu m' a fait criptori lachement & contre ma conscience a la condamnation de la doctrine de Wiclef & de Jean Hus.* By what act was condemned to the stake. 1416. Third Calend. In June, Husso's match died.

[**] It is evident from Diodorus Siculus that the ancient Gentiles offered milk to their gods. For here he writes of the most ancient Egyptians: to the city of Philas, where the sepulcher of Osiris was, three hundred and sixty crip [measures, or congiuses]. Every day they filled it with milk, invoking the names of the gods. I would have offered milk to God in his sacrifice, from Genes. IV, 3. 4.

(continued on page 45 footnotes)

end of page 44 footnotes (1//2 of page 44/64)

Start of page 45 main text (1/2 of page 45/64).

(41)

§. XV.

Praeterae pro geniis (*) locorum serpentes veteribus cript. Ad Virgilium provocare liceat , qvi post ambitiosam serpentis descriptionem subdit :

incertus Geniumne loco , famulum ne parentis esse putet

Stattius parifer notanter canit :

Interea campis , nemoris sacer horror Achaei,

Terrigena erigitur serpens, tractuque cript,

Immanem sese vehit, ac post terga relinquit.

Plura Poetarum testimonia suppeditabit Thomas Dempsterus Paralipp. [ad Rosinum p. 154.] ex quo & haecce deprompsimus. Superstitioni huic ethnicae certissime criptori , qvae cripto de clamore angvis domestici, vulgo des Haus-Uncken () fabulantur , & nescio, quid tragici , vel cripto inde ominentur ?**

end of page 45 main text (1/2 of page 45/64).

Start of page 45 footnotes (1/2 of page 45/64).

(continued form page 44 footnotes)

post Josephum, Hugo Grotius portentosi ingenii vir , & Joh. Clericus, statuunt, sed recte summe Rever. D. Deilingius [P. II. Observ. Sacr. P. 51.] monuit , criptori lactis in populo Dei nunquam fuisse usitatas. Qvin adhuc hodie plerique ex Judaeorum gente lacte abstinere solent , id quod notavit B. Cnollius, vir literaturae Hebraicae peritissimus, in Relationibus Innocuis An. MDCCXIV. P. 651.

(*) De Geniis multa & varia finxerunt veteres. Evolvantur modo Georgii Wonnae Dissertationes tres de Geniis, Mollenbeccii dissert. De Genio Principis, qvas junctim exhibent Carolus Bernicius , & Cornelius van Arckel [P. II.] Fasciculi dissert. Philologicarum. De Geniis & eorum cultu Antiquarius, dum viveret, celeberrimus Johannes Nicolai Tract. [de Phyllobolia , Cap. IV. P. 24. Sq.] egit.

Nubem criptorium de Geniis Joh. Petr. Conradus Fuhrmannus , Rector Gymnasii Verdensis, in Programmate de Geniis An. MDCCXIV. Editio, congressit. Locorum Genios religiose venerati sunt Gentiles , vid. Autores citatos , Cainitae Seculi H. Haeretici , de quibus Ittigium in dissert. De Haeresiarchis & P. Baelium, Dict. Critiq. T. I

End of page 45 footnotes (1/2 of page 45/64).

Start of page 45 main text (1/2 of page 45/64).

(41)

§ 15

In the past, the serpents of the place were considered genii (*). It is permissible to challenge Virgil, who, after an ambitious description of the serpent, adds:

uncertain whether he is a Genius or not, he does not think that he is a servant of his parent

Statius parifer sings prominently:

Meanwhile in the plains, the sacred forest of Achaea,

Terrigena erects the serpent, when it is loosed,

He rode the giant himself, and left him behind.

Thomas Dempsterus Paralipp will supply more testimonies of the poets. [to Rosinus p. 154.] from what and this we have been led astray. To this ethnic superstition they are certainly due, that our people talk about the cry of domestic eels, commonly des Haus-Uncken (), and I don't know, what tragic or portentous things are foreshadowed therefrom?**

end of page 45 main text (1/2 of page 45/64).

Start of page 45 footnotes (1/2 of page 45/64).

(continued from page 44 footnotes)

after Josephus, Hugh Grotius, a man of prodigious genius, and Joh. Cleric, they decide, but rightly the Most Reverend. D. Deilingius [P. II. Observe Sacr. p. 51.] warned that offerings of milk had never been customary among the people of God. Why even today the majority of the Jewish people are accustomed to abstain from milk, which B. Cnollius, a man most expert in Hebrew literature, noted in his Relationibus Innocuis An. 1814 p. 651

(*) The ancients invented many and various things about Genii. Mollenbeccii argues that the three Dissertations of George Wonna's Dissertations on Geniuses were developed in the same way. on the Genius of the Prince, which Charles Bernicius and Cornelius van Arckel present together [P. II.] He discusses the bundle. Philological. On Genii and their worship Antiquarian, while he lived, the most famous Johannes Nicolai Tract. [of Phyllobolia, Chap. IV. p. 24. sqq.] he did. A cloud of writings about Geniuses John Peter Conrad Fuhrmannus, Rector of the Gymnasium Verdenis, in the Program of Geniuses An. 1814 edited, accumulated. The Gentiles religiously venerated the genii of the places, vid. The authors cited, Cainitae Seculi H. Heretici, discuss about the qives of Ittigium. de Haeresiarchis & P. Baelius, Dict. Critique T. I. p. 758. All the teachers of the Hebrews believe that God accomplishes all things in this part of the world through the mediation of Angels, and that He has placed Geniuses in charge of certain places. Conf. John Henry Maji Occon Jude division P. I. p. 497. Gentiles drank from the Pontifical Streams. For so Henr. Morus Oper. Theological page 665

end of page 45 footnotes (1/2 of page 45/65).

start of page 46 main text (1/2 of page 46/64).

(42)

§. XVI.

Auguria ex serpentibus Graeci capiebant. Vaticinandi peritiam Auguribus inspirare crediti sunt angves. De Helena & Cassandra Priami liberis in Apollinis Fano formientibus Euripidis Scholiastes refert : Serpentes cum accessissent , & eorum aures circumlinxissent, auditum ita exacuerunt , ut Deorum consilia soli audirent , & vates essent praestantissimi, vid. plura in Dissertatione Dn. Olearii de ὄφιολατρεία [Ophiology?] §. X. qvae huc transferre nolumus. Uberiora de auguriis serpentum habet Julius Caesar Bulengerus in Libris de Auguriis & auspiciis veterum , qvos Graevius Thesauro Antiquitatum Romanarum inseruit.

End of page 46 main text (1/2 of page 46/64).

Start of page 46 footnotes (1/2 of page 46/64).

Qvemadmodum veteres pagani tutelaria sua ?Numina habuerunt Regnorum , Provinciarum , & civitatum , Dii, qvibus imperium hoc steterat : ita Romana Ecclesia suos habet tutelares sanctos hisce paganis Numinibus ad amussim respondententes , ut S. Gregorium pro Anglia , S. Andream pro Scotia - - - . Cum autem Genius ex Ethnicorum mente Deus fuerit , qvi vim obtineret rerum gerendarum omnium , [vid. Sim. Majol. T. II. Dier. Canic. Colloq. I. p. 290.] serpentes pro Diis habuisse, dum Geniorum loco ipsis fuerunt, certum est.

(**) Superstitionem hanc de Serpente domestico dem Haus-Uncken [B. Arnoldus Mengerius Cap. V. Conscient. Q. 126. pag. 289.] castigavit , atqve severe in eos animadvertere solitus est , welche so viel auf Haus-Uncken , und Schlangen halten , dass sie meynen , dass ihr Nabrunt , Gesundheit , und Haus- Seegen dependire von solchen Ungeziefer , und Teufels-Geschmeis. Risit vero eandem medicus qvondam Altenburgensium celeberrimus D. Gabriel Clauderus , & in Ephemeridibus Naturae Curiosorum Decur. II. An. III. pag. 167, 168. angvem

istum domesticum nil nisi murium genus (eine Spitz-Maus) esse probavit , & An. 1679. experimento quodam in civis cujusdam aedibus , cujus inquilini talem angvem vehementer metuebant, facto, ad oculum demonstravit. Evolvat Lector Tentzelli Colloq. Menstr. An. 1691. p. 516, 517.

end of page 46 footnotes (1/2 of page 46/64)/

start of page 46 main text (1/2 of page 46/64).

(42)

§ 16

The Greeks took omens from snakes. Snakes were believed to inspire fortune-telling skills. The Scholiast of Euripides tells of Helen and Cassandra Priam's children forming in Apollo's Fanus: When the serpents came and licked their ears, they sharpened their hearing so that they alone could hear the counsels of the Gods, and they were the most excellent divination, vid. more in the Dissertation Dn. Olearii de οφιολατρεία [Ophiology?] § X. which we do not want to transfer here. Julius Caesar Bulengerus has more information about the omens of the serpent in his Books on Omens and Ancient Auspiciousness, which Graevius inserted in the Thesaurus of Roman Antiquities.

End of page 46 main text (1/2 of page 46/64).

Start of page 46 footnotes (1/2 of page 46/64).

How did the ancient pagans have their protectors? They had deities of the Kingdoms, Provinces, and States, the Gods, in whom this empire rested: so the Roman Church has its guardian saints directly corresponding to these pagan deities, such as St. Gregory for England, St. Andrew for Scotland - - - But when the Genius was God from the mind of the ethnics, who obtained the power of all things to be done, [vid. yes Major. T. II. Dier. canine Colloq. I. p. 290.] that they had serpents for the Gods, while they were in the place of the Genii themselves, is certain.

(**) This superstition about the domestic Serpent dem Haus-Uncken [B. Arnoldus Mengerius Cap. V. They will be aware. Q. 126. pag. 289.] he chastised, but he was accustomed to observe severely in them, welche so viel auf Haus-Uncken,

und Schlangen halten, dass sie meynen, dass ihr Nabrunt, Gesundheit, und Haus-Seegen dependire von solchen Ungeziefer, und Teufels-Geschmeis. Indeed, a certain famous doctor of Altenburg, D. Gabriel Clauderus, laughed at the same thing, and in the Ephemeridis Naturae Curiosorum Decur. II. An. III. page 167, 168. proved that this domestic snake was nothing but a genus of mice (eine Spitz-Maus), & An. In 1679, by an experiment, he pointed out to the eye of the citizens what happened in a certain house, the inhabitants of which were greatly afraid of such a snake. Evolves Lector Tentzelli Colloq. Menstr. An. 1691. p. 516, 517

end of page 46 footnotes (1/2 of page 46/64)/

start of page 47 main text (1/2 of page 47/64).

(43)

Conf. etiam , Vulcanium ad Callimachum p. 202 , & Simonem Patricium in Comment. ad Genesin , qvi Auctores de cultu serpentum apud gentiles nonnulla observarunt , sed mihi non contigit esse tam felici, ut eosdem inspicere potuerim. A viris doctissimis verba Levit. XIX, 26. allegantur. Iis enim Deus augurium ex serpentibus capi solitum, necnon ritum serpentes incantandi , qvem huc referunt, [*] severissime prohibuit , vid. Deylingii Obs. S. P. II. p. 166. sq.

§. XVII.

Deastros suos aut serpentis figura colebant , aut simulacris eorum speciem ejusmodi animalis apponebant. Sic Aesculapii signum Draco vel serpens fuit. Licet enim plurium Deorum statuis & imaginibus adderentur , singulari tamen & propri quodam modo Aesculapio qvippe salutis Deo, & medicorum Coryphaeo jungebantur , eam qvidem ob causam , qvia praestant , ut humana corpora, velut insirmitatis pelle deposita, ad pristinum revirescant vigorem , ut virescunt Dracones per annos singulos, pelle senectutis exuta , qvae Macrobiani verba sunt , vel juxta Pompejum , qvoad Draco vigilantissimum sit animal , qvae res ad tuendam valetudinem aegroti maxime apta est.

end of page 47 main text (1/2 of page 47/64).

Start of page 47 footnotes (1/2 of page 47/64).

[*] Ex incantatione serpentum nonnulli divini quid veteres animalibus hisce tribuisse, probare, & speciem quandam cultus elicere satagerunt : verum minus, ut opinor, accurate. Incantatio enim illa ad magiam potius vel naturalem, vel Diabolicam, quam ad religionem paganam spectat. Quidquid tamen ejus sit ; de Incantatione serpentum Psalter [chief singer] regius Ps. LVIII, 5. loquitur, ad quem locum varia erudita, & curiosa congerit Augustinus Calmet Comment. Litteraire in Psalm. T. I. dissert. ultima, quorum summa exhibetur in Journ. des Scav. 1713. Mens. Septembr. p. 251. sq. Edit. Amstelod. Aegyptii imprimis ob serpentum incantationem celebrantur, & post eos Psylli Africae populi, [vid. Marshamum in Can. Chron. Sect. IX. p. 148. sq.] Notavimus supra impiam hujus sententiam de serpente aeneo a Mose erecto, jam propria verba accipe : Moses autem Serpente aeneo perticae imposito non tam Serpentes igneos incantabat, ne nocerent, quam eorum venenum extinguebat, & morsus arte levabat. His adde, quae Morhosi Tom. II. Polyhist. Liter. L. III. p. m. 496. sq. de incantatione serpentum notavit.

end of page 47 footnotes (1/2 of page 47/64).

start of page 47 main text (1/2 of page 47/64).

(43)

Conf. also, Vulcanius to Callimachus p. 202, and Simon Patricius in Commentary. to Genesis, those authors observed some things about the worship of snakes among the Gentiles, but it did not happen to me that I was so fortunate as to be able to observe them. The words of Levi from learned men. 19, 26. are alleged. For to them God most severely forbade the usual augury of catching snakes, as well as the rite of enchanting snakes, which they refer to [*], vid. Deylingii Obs. S. P. II. p. 166 sqq.

§ 17

They either worshiped their deities in the form of a serpent, or attached to their images the likeness of such an animal. Thus the sign of Aesculapius was a dragon or a serpent. For though they were added to the statues and images of many gods, yet in a singular and proper way they were joined to Aesculapius, the god of salvation, and to Coryphaeus of the physicians, for whatever reason they perform, so that human bodies, as if laid down by the skin of indifference, may return to their former vigor, so that dragons may grow green. every year, stripped of the skin of old age, what are the words of Macrobius,

or according to Pompeius, that the dragon is the most watchful animal, what things are most suitable for protecting the health of the sick.

end of page 47 main text (1/2 of page 47/64).

Start of page 47 footnotes (1/2 of page 47/64).

[*] From the incantation of the serpent some of the gods endeavored to prove that the ancients had attributed to these animals, and to elicit a certain form of worship: but less, as I think, accurately. For that incantation refers rather to magic, either natural or diabolical, which refers to pagan religion. Whatever may be his; on the incantation of serpents Psaltes [chief singer] king Ps. 58, 5. he speaks, to which place Augustine Calmet gathered various learned and curious things. Literally in Psalm. T. I. argues. the last, the sum of which is presented in Journ. des Scav. 1713. Mind. September p. 251. sqq. Edit. Amsterdam. The Egyptians are first of all celebrated for the charm of snakes, and after them the Psylli people of Africa, [vid. Marsham in Can. Chron. Sect. 9 p. 148. sq.] We noted above the impious opinion of this man about the bronze serpent erected by Moses, now take his own words: But Moses, having placed the serpent on the bronze pole, did not so much charm the fiery serpents so that they would not harm him, but extinguished their venom, and relieved the bite by art. Add to these, such as Morhosijs Tom. II. Polyhist. Lit. L. III. p. m. 496 sqq. He noted the charm of the snake.

end of page 47 footnotes (1/2 of page 47/64).

start of page 48 main text (1/2 of page 48/64)

(44)

Pausanias , & Valerius Maximus ideo hoc factum esse tradunt, quod plurima in genus humanum remedia ex hoc animalium genere depromuntur. Vid. Matth. Zimmermanni Anal. Menstr. mens. IV. p. 220. Olearii Dissert. de όφιολατζειά [Ophiology?] §. XII. & qvi primo loco erat nominandus, Christophorum Ceilarium, in Dissert. de Orig. & Antiqvit. medicis Dissert. Acad. P. I. pag. 238. sq. Philologus hic celeberrimus p. 241. I. c. suspicatur, ab aeneo serpente salutis causa in solitudine erecto ad gentes manasse , unde serpentum Aesculapio affingerent , parem sententiam Mr. de Boze in Dissertat. sur le Janus des Anciens , ubi conjicit, qve les Payens avoient tire cette partie , de leur Religion de l' Histoire de Moyse , qvi fit elever un serpent d' airain , dans le desert , pour la de guerison de ceux , qvi avoient ete mordus par des serpens. Sed, qvanqvam ingeniosa sit haec conjectura (*), lubrico tamen fundamento eam niti, credimus.

end of page 48 main text (1/2 of page 48/64).

Start of page 48 footnotes (1/2 of page 48/64).

(*) Eadem est P. Dan. Huetii Sententia, de Concordia Rationis & Fidei , Libr. II. Cap. XII. qvi P. I. demonstr. Evangelicae, Propos. IV. Cap. III. p. m. 114. sqq. priscos gentium Deos & Heroas, qvicumque per universum orbem culti sunt , totamque Ethnicorum Theologiam ex Mose ipso , Mosisve actis aut scriptionibus manasse , fuse demonstrare conatus est. Idem ante eum Octavius Falconetius in Dissertatione An. 1667. Romae de Nummo Appamensi deucalionaei diluvii Typum exhibente edita, tentavit. Lubrico haecce fundamento nituntur, & nil nisi ingenium sapiunt virorum doctorum. Diabolis certe Idololatriam introduxerat, ante Judaeorum res gestae quam literis mandarentur. Longe ante serpentes aenei erectionem Aegyptii varia animalium genera in Deorum numerum cooptarant , & forte etiam serpentes. Rudi isto seculo judaeorum res non ad alias nationes tam cito deferebantur, quas, si ad eas delatae fuissent, risu potius, quam imitatione exceperint. Vix fidem quoque rebus & factis rationem longe transcendentibus tribuissent. Interim non negamus, Gentilium Prophetas Historias nonnullas Biblicas in fabulas vertisse, sive ex malitia, sive, quod non recte eas acceperint. Haud etiam inficias ire volo, sequentibus temporibus , Judaeorum gente in captivitatem ducta , versioneque Graeca Ptolomaei cura adornata, scripturam a Gentilium Philosophis lectam fuisse , quod mecam fatentur Dn. D. Buddeus Instit. Theol. Moral. P. II. Cap. II. p. 549. Gothofredus Vockerod Exerc. Academic. P. 229. sq.

end of page 48 footnotes (1/2 of page 48/64).

start of page 48 main text (1/2 of page 48/64)

(44)

Pausanias and Valerius Maximus report that this happened because most of the remedies for the human race are descended from this species of animals. See Matt. Zimmermann Anal. Menstr. mind IV. p. 220 Olearii Dissert. of οφιολατρεία [Ophiology?] § XII. And that, in the Dissert, was to be mentioned in the first place, Christophorum Ceilarius. of Orig. & Ancient Dissert to the doctors. Acad. P. I. page 238 sqq. The most famous philologist p. 241. I. c. it is suspected that it emanated from the bronze serpent erected in the desert for the sake of salvation to the Gentiles, whence they painted the serpent Aesculapius, according to the opinion of Mr. of Boze in Dissertat. sur le Janus des

Anciens, ubi conjicit, qve les Payens avoient tire cette partie, de leur Religion de l' Histoire de Moyse, qvi fit elever un serpent d' airain, dans le desert, pour la de guerison de ceux, qvi avoient ete the bite of a snake But, however ingenious this conjecture (*) may be, we believe that it rests on a slippery foundation.

§ 18

end of page 48 main text (1/2 of page 48/64).

Start of page 48 footnotes (1/2 of page 48/64).

(*) It is the same P. Dan. Opinion of Huetii, on the Concord of Reason and Faith, Libr. II. Chapter XII. which P. I. demonstrates. Evangelical, Propos. IV. Chapter III. p. m. 114. sqq. The ancient Gods and Heroes of the nations, wherever they were worshiped throughout the whole world, he tried to show that the entire Theology of the Ethnics emanated from Moses himself, or from the acts or writings of Moses. The same before him Octavius Falconetius in Dissertation An. 1667. Issued at Rome de Nummo de Appamensi deucalionaei deluvii Type exhibiting, tried. They rely on this slippery foundation, and know nothing but the genius of the men who are the teachers. The devil had certainly introduced idolatry, before the deeds of the Jews were commanded by the Scriptures. Long before the bronze serpents were erected, the Egyptians had included various kinds of animals in the number of the Gods, and perhaps also serpents. In that rude century the affairs of the Jews were not so quickly brought to other nations, which, if they had been brought to them, would have received them with laughter rather than imitation. They would scarcely give credence to any things and deeds far beyond reason. Meanwhile, we do not deny that the Gentile Prophets turned some Biblical stories into fables, either out of malice or because they did not receive them correctly. I do not want to go too far, that in the following times, when the nation of the Jews was led into captivity, and the Greek version adorned with the care of Ptolemy, the writing was read by the Gentile philosophers, which they confess to me, Dn. D. Buddeus insisted. Theol. Moral P. II. Chapter II. p. 549. Gothofredus Vockerod Exerc. Academic P. 229. sqq.

end of page 48 footnotes (1/2 of page 48/64).

Start of page 49 main text (1/2 of page 49/64).

(45)

§. XVIII.

Notatu digni sunt angves in Caduceo (*) Mercurii Impliciti. Laur. Ram. de Prado, Pentecontarch. Cap. I. P. 4. hanc eorum reddit rationem , quod scilicet Mercurius Interpres Divum dictus fuerit. Cum autem

Oratoris munus, Qvintiliano teste, insinuatio, Graece παρείσδυσις [Intrusion] , qvod nomen a serpentibus ductiur , sit , ideo caduceum angvibus ornatum fuisse, putat, nihil enim magis se insinuat , qvam serpens. Divinitatis qvoddam symbolum in Mercurii caduceo fuerunt serpentes. Mithrae qvoque () schemata ubiqve serpentem appositum habent , qvod ex Montfauconii Diario Italico Cap. XIV. p. 199. notavit Cl. Doppert. Tom. I. Miscell. Lipsiens. p. 69.**

F 3

§. XIX.

End of page 49 main text (1/2 of page 49/64).

Start of page 49 footnotes (1/2 of page 49/64).

(*) Baculis Ethnicorum Dii erant plerumqve instructi in praeminentiae, & majestatis signum. Notus est Bacchi Thrysus , de qvo Vid. Joh. Nicolai Phylloboliam ; Cap. XIV. §. 7. p. 108. sqq. Hoffmanni Lexic. universal. sub voc. Thrysus , & Joh. Christ. Hebenstreit, Dissert. de βακχοις [waxes], ad Ezech. VIII , 17. §. XXI. pag. 26. de Aesculapii baculo intorto Cellarius egit, Dissert. Acad. P. I. pag. 239. Junonem in Numismatibus qvibusdam Antoninii Pii baculo ornatam conspici, observarunt Auctores actorum : Erud. German. P. VIII. p. 674. Referres huc baculos in aede Isidis , cong. Zimmerm. Anal. menstr. p. 51. & ipsum Lithuaim augurum , de qvo Joh. Georg. Graevius, Thesaur. Antiq. Roman. T. V. sub initium , Andr. Christ. Eschenback Dissert. Acad. p. 582. sq. & Bartholinus de Tibiis Veterum , L. III. Cap. VII. p. 406, 407. uberiora suppeditabunt. Caeterum de baculis curiosa nonnulla lege in Joh. Ciampini monum. veter. in qvibus praecipua musiva opera illustrantur, P. I. Cap. XV, qvod agit de antiquo baculorum usu , & symbolo , varia etiam conguessimus in Observationibus nostris Miscellaeis T. I. pag. 427. De Mercurio vid. Stockmanni Elucid. Deorum Dearumqve Gentil. p. 173. L'abbe B. Explication Historiqve des Fables Entret. VI. Sartor. de Hypocrisi Gentil. circa Cult. Deorum Capp. VIII. §. XIII. Germanos Deorum maxime Mercuriam coluisse, Tacitus Autor est , vid. Eliam Schedium de Diis German. Cap. V. p. 107. 110.

(**) Mithram ejusqve sacra omnium optime descripsit Thomas Hyde, Hist. Relig. veterum Persarum eorumqve Megorum Cap. IV. [[Historia religionis veterum Persarum eorumque magorum, Oxford, 1700]] conf. Tenzelii Bibliothecam curiosam Reposit. I. pag. 853. sq. [[Tenzelii - Bibliothecam curiosam]] Summarische Nachricht von allerhand Buchern aus der Thomasischen Bibliothec P. III. pag. 220. sqq.

end of page 49 footnotes (1/2 of page 49/64)

Start of page 49 main text (1/2 of page 49/64).

§ 18

Worthy of note are the serpents in the Caduceus (*) of Mercury Implicit. Laurel Ram. de Prado, Pentecost Chapter I. P. 4. gives this account of them, namely, that Mercury was called the Interpreter of the Gods. But when the function of the Orator, as Quintilian testifies, is insinuation, in Greek παρείσδυσις [Intrusion], which name is derived from serpents, he thinks that therefore the caduceus was adorned with snakes, for nothing more insinuates itself than a serpent. Serpents were some symbols of the divinity in Mercury's caduceus. Each of the Mithras () diagrams has a serpent attached everywhere, which is from Montfauconii's Diario Italico Cap. XIV. p. 199. noted Cl. Doppert Tom. I. Miscell. Lipsiens p. 69.**

F 3

§. 19

End of page 49 main text (1/2 of page 49/64).

Start of page 49 footnotes (1/2 of page 49/64).

(*) The staves of the ethnic gods were mostly equipped as a sign of preeminence and majesty. He is known as Thyrsus of Bacchus, of which Vid. John Phyllobolia of Nicholas; Chapter XIV. § 7. p. 108. sqq. Hoffmann's Lexic. universal under the voice Thyrsus, & Joh. Christ Hebenstreit, Dissert. of βακχοις [waxes], to Ezek. VIII, 17 §. XXI page 26. Of Aesculapius's crooked staff Cellarius did, Dissert. Acad. P. I. page 239. I saw Juno adorned with a staff in the Coinage of Antoninus Pius, the authors of the acts observed: Erud. German P. VIII. p. 674. Bring here the staves in the house of Isis, cong. Zimmer. Anal. period p. 51. And the Lithuaim augur itself, of which Joh. George Graevius, Thesaur. Ancient Roman. T. V. under the beginning, Andr. Christ Eschenback Dissert. Acad. p. 582 sqq. & Bartholinus de Tibiis Veterum, L. III. Chapter VII. p. 406, 407. they will supply more abundantly. For the rest, read some curious things about staves in Joh. Ciampini's warning old in which the principal mosaic works are illustrated, P. I. Chap. 15, what deals with the ancient use of staves, and symbols, we have also gathered various things in the Observations of Miscellaneous Monsters T. I. pag. 427. On Mercury vid. Stockman's Elucidation Deorum Deorumque Gentil p. 173. L'abbe B. Explication Historique des Fables Entret. VI. Tailor Gentile Hypocrisy about Cult Capt. of the Gods VIII. § XIII Tacitus is the author of the fact that the German gods worshiped Mercury most of all, vid. Eliam Schedium on the German Gods. Chapter V. p. 107. 110.

(**) Thomas Hyde, Hist. Relig. of the ancient Persians and of the Megs Cap. IV. [[History of the religion of the early Persians and their magicians, Oxford, 1700]] conf. Tenzelius placed the curious library. I. pag. 853 sqq. [[Tenzelii - Bibliotheca curiosam]] Summarische Nachricht von allerhand Buchern aus der Thomasischen Bibliothec P. III. page 220. sqq.

End of page 49 footnotes

Start of page 50 main text (1/2 of page 50/64).

(46)

§. XIX.

In Nummis quoque Veterum Draconum, atque serpentum effigies cernimus. Provoco ad Antonii Triumviri , Augusti , Neronis , Vespasiani , Titi , Domitiani , Adriani , Commodi , Antonini Pii aliorumque Numismata , item ad Juliae Domnae Nummum quendam serpentem pluribus spiris involutum, exhibentem, cujus copiam Harduinus in Nummis Antiquis illustratis p. 312. dedit. In Nummo sane Claudii , de quo Svetonius Cap. XI. in vita ejus , subjectus serpens sive Draco reverentiam quendam , & divinitatis opinionem Caesari accessisse, innuit. Oportune recorder Familiae Aciliae monetam , quae foeminam brachio sinistro columnae minori nixam , dextra vero manu serpentem tenentem sistit, additis verbis : M. V. ACILIUS III. VIR V ALETU. de vocabulo postremo disceptant Eruditi. Patinus legit Valetudinarius , Onuphrius, Valetudinis tuendae , in eo enim conserntiunt , Acilium , Triumvirum , vel magistratum sanitatis fuisse. Verum contrariam arripit sententiam Mr. de Boze dissert. (*) sur le Janus des Anciens, & sur quelques medailles qui yont rapport. Negat Romae unquam sanitatis magistratus fuisse , omnem difficultatem in nomine Acilius sitam esse credens , quod a Graeco [insert greek word here] i. e. sanare derivat. Quae cum ita sint Valetu. interpretatur Valetudini , & familiam Aciliam Deae saluti , vel ideo sacra isthoc numismate fecisse, statuit , quia ipsa a sanando nomen obtinuerit. Plura de hac materia Laurentius Begerus in Dissertatione saepius laudata de Nummis Cretens. Serpenteris suppeditabit.

§. XX.

end of page 50 main text (1/2 of page 50/64).

start of page 50 footnotes (1/2 of page 50/64).

de mithra ejusque Tabulis Symbolicis, & sacris, fuse egit Philippus a Turre P. II. Monument. veteris Antii , vid. Ac. Erudit. MDCCI. p. 264. sq. ubi Mithrae schema ejusque sacra aere incisa exhibentur.

(*) Grose de Bose Dissertationem de Jano veterum Christophorus Woltereck Electis suis Rei Nummariae, An. MDCCIX. in 4. Hamburgi editis, inseruit. Gentiles Appollinem, Aesculapium , Hygeiam , salutem Deam coluisse, non est dubium, vid. Cellariu I. cit. p. 248. sq. Nonne Apollo apud Ovidium L. I. metamorph. jactabat ? Inventum medicina meum est, opiferque per orbem, Dicor, & herbarum subjecta potentia nobis.

end of page 50 footnotes (1/2 of page 50/64).

Start of page 50 main text (1/2 of page 50/64).

(46)

§ 19

On the Coins we see images of ancient dragons and serpents. I challenge to the Coins of Antonius Triumvir, Augustus, Nero, Vespasian, Titus, Domitian, Adrian, Commodus, Antoninus Pius and others, and also to the Coin of Julia Domna, showing a snake wrapped in several coils, the abundance of which is illustrated by Harduinus in Ancient Coins, p. 312. he gave Of course, in the Coin of Claudius, about whom Suetonius Chap. XI. in his life, the subject of the serpent, or Dravos, suggests that some reverence and belief in divinity had come to Caesar. Appropriately, I recall the coin of the Acilian family, which represents a woman leaning on a smaller column with her left arm, and holding a serpent in her right hand, with the additional words: M. V. ACILIUS III. A man with 5 fins. Scholars debate about the last term. Patinus reads that Onuphrius was the Health Minister, who was responsible for the protection of Health, for in him they believe that Acilius, Triumvirus, or the magistrate of health was in him. But Mr. speaks of Boze. (*) sur le Janus des Anciens, & sur velqves medailles qui yont rapport. He denies that there were any magistrates of health in Rome, believing that all the difficulty lies in the name of Acilius, which from the Greek [insert Greek word here] i. e. derives to heal And these things being so in Valetu. is interpreted as Valetudini, and he established that the family of Acilia had made this medal sacred to the goddess of salvation, or because she had obtained her name from healing. Laurentius Begerus deals more with this matter in his oft-lauded Dissertation on Cretan Coins. He will supply the Serpentifers.

§ 20

end of page 50 main text (1/2 of page 50/64).

start of page 50 footnotes (1/2 of page 50/64).

of the mithras of his symbolical and sacred tablets, Philip of Turre, P. II. Monument. of old Antius, vid. Ac. He learned 181 p. 264 sqq. where the scheme of Mithras and all his sacred works are exhibited in brass.

(*) Grosei de Bose's Dissertation on Janos veterum Christophorus Woltereck Electis suis Rei Nummariae, An. 1889 in 4. published in Hamburg, inserted. There is no doubt that the Gentiles worshiped Apollonius, Aesculapius, and Hygeias, the goddess of salvation, vid. Cellar I. city p. 248 sqq. Did not Apollo in Ovid L. I. metamorph. was he boasting My discovery is medicine, I say, and the subject power of herbs for us.

end of page 50 footnotes (1/2 of page 50/64).

start of page 51 main text (1/2 of page 51/64).

(47)

§. XX.

Nisi denique omnia me fallunt, & monetae recentiores cultus serpentum veteribus solennis vestigia quaedam sistunt. Quanquam enim, quae ineffabilis Dei gratia est, magnates nostri, a turpi & faeda illa superstitione remotissimi vivant, figurae tamen nonnullae in numismatibus antiquis obviae in nostras monetas derivatae sunt, ita tamen, ut quae olim Apotheosis & divinitatis, jam majestatis, prudentiae & prae eminentiae symbola existant. Sic non de Persarum modo modernorum Nummis Adam Olearius in Hodoperico pag. 425. perhibet, quod Satyrorum & serpentum species creberrime exhibeant, sed in nummo quoque rarissimo Galeatii & Mariae Sfortiae, Vice Comitum, (*) & Ducis Mediolanensis serpens apparet. Recentissimos inter Nummi in obitum Leopoldi Magni Imperatoris cusus eminet. Sistitur in ejus antica Castrum doloris, ad cujus basin faemina maerens, & sinistra manu lacrymas abstergens comparet, additis superius verbis; Extinctus amabitur: inferius, luctus publicus. In postica, Genius gloriam denotans conspicitur, qui D. Imperatoris imaginem serpentes in gyrum rotata cinctam gestat - - vid. Thesaurum Historico Numismaticum Anni MDCCV. Noribergae An. 1714. editum pag. 492. ubi uberius Nummi huius speciosi descriptio comparet, cui compendium vitae Caesaris immortalis laude digni praemisum est.

§. XXI.

End of page 51 main text (1/2 of page 51/64).

Start of page 51 footnotes (1/2 of page 51/64).

Detestanda caerorum Gentilium superstitio! cujus forte Asa Rex Judaeorum sese reum fecerat, de illo inem notanter Spiritus S. 2. Paralip. XVI, 12. sed etiam in morbo suo non quaesivit Jehovam, verum medicos.

(*) Historiam Ducis huius Hieronymus Henninges in Theatro Genealog. T. ro. P. III. p. III0. prolixam exhibet. Summa rerum in Ducatu Mediolanensi An. 1466. potitus venationibus, pilae, atque amoris nimium indulgit; A. 1477. ipso Festo natalitio pugione perfossus misere periit. Serpentem quod attinet, illum Insignibus Mediolanensibus conspici, notum est. Diversam ejus originem affert Munsterus in Cosmographia. Deducit nomen istam vel ab Azone, qui sub seculi

XIV. initium floruit , cujus in galeam serpens sese sorte insinuaverat , vel ab Ottone Vice comite Mediolanensi , qui An. 1099. in expugnatione urbis Hierosolimitanae clypeum Turcae cuidam extorserat , cui serpens infantem tenerum ore tenens incisa erat.

end of page 51 footnotes text. (1/2 of page 51/64).

start of page 51 main text (2/2 of page 51/64).

(47)

§. 20

Unless, in short, everything deceives me, and the more recent coins show certain traces of the old solemn worship of snakes. For although, which is the ineffable grace of God, our magnates live far removed from that base and ugly superstition, yet some of the figures encountered in the ancient coins have been derived into our coins, in such a way that those which were formerly of Apotheosis and divinity, are now of majesty, prudence, and symbols of eminence exist. Thus not of the modern Persians Adam Olearius in Hodopericum p. 425. He asserts that they exhibit the species of satyrs and serpents very frequently, but on the very rare coin of Galeati and Maria Sfortia, vice-counts (*) and dukes of Milan, a serpent appears. It stands out among the most recent coins coined on the death of the Emperor Leopold the Great. In front of it stands the Castle of Sorrows, at the base of which a woman appears mourning and wiping her tears with her left hand, adding the above words; Extinct will be loved: below, public mourning. In the background, Genius is seen denoting the glory, who carries the image of the Emperor surrounded by snakes coiled in a circle - - - vid. Historical Numismatic Treasure of the Year 1865 Noribergae An. 1714. published p. 492. where a more abundant description of this beautiful coin is compared, to which a compendium of the life of the immortal Caesar worthy of praise is prefixed.

§. XXI

End of page 51 main text (2/2 of page 51/64).

Start of page 51 footnotes (1/2 of page 51/64).

The superstition of the blind Gentiles is detestable! of which perhaps Asa, King of the Jews, had made himself guilty, concerning him the Spirit of St. 2 Paralip. 16, 12. but even in his sickness he did not seek Jehovah, but the doctors.

(*) The history of this Duke Hieronymus Henninges in the Theater Genealog. T. ro. P. III. p. III0. presents a lengthy The sum of things in the Duchy of Milan, An. 1466. Having won over hunting, balls, and love, he indulged too much; A. 1477. On the very Feast of his birth, he was pierced by a dagger and died miserably. As for the serpent, it is well known that I have seen it with the notables of Milan. Munster in his Cosmographia gives a different origin. He derives this name either from Azone, who under the fourteenth century the beginning flourished, in whose helmet a serpent had insinuated itself by lot, or by Otto Vice, Count of Milan, who An. In 1099, in the conquest of the city of Jerusalem, he had broken the shield of a certain Turk, which had been cut by a snake holding a tender child in its mouth.

end of page 51 footnotes text. (1/2 of page 51/64).

start of page 52 main text (1/2 of page 52/64).

(48)

§. XXI.

In eo hactenus labor noster occupatus fuit , ut cultus huius Existentiam demonstraremus , deque ratione & qualitate illius paulo curatius inquireremus. Omni igitur sine remora secundis velis ad portum navigare poterimus. Subiungimus proinde.

CAPUT TERTIUM

Sectio I. moralis.

§. I.

Summam serpentis antiqui (*) Diaboli astutiam ante omnia notemus. Hic, cum cerneret consilium, homines ad imaginem Dei effictos sub serpentis specie singulos in abyssum praecipitandi irritum per Protevangelium de contritione Capitis serpentini a mulieris Semine i. e. Christo peragenda redditum esse , movens lapidem , ut seminis istius benedicti promissio non modo penitus in animis mortalium oblitteretur , sed ipsi serpentes Numinis instar in Dei opprobrium venerentur. Quo sae cladem humano generi in Paradiso illatam renovavit. Recte proinde Venerabilis () Beda in Luc. XI. [Tome. II. Oper. p. 101.] iudicavit , arma in quibus male fortis ille considit , astutias dolosque, spolia vero homines esse ab eo deceptos.**

end of page 52 main text (1/2 of page 52/64).

start of page 52 footnotes (1/2 of page 52/64).

(*) Diabolus in S. Pagini Draconis , vel serpentis nomine summam ob astutiam, & nocendi cupidinem venit, vid. Joh. Botsacci Moral. Gedanens. p. m. 974. Fesselii Regn. Diab. mystic. P. I. pag. 480. sq. Neque apud Christianos solum , sed Persas etiam aliosque orbis incolas vocabulo isto designatur , vid. Tom. Hyde de Relig. Vet. Persarum Cap. III. Arabes appellant serpentem Satanam , & Zabii crediderunt, Daemonas in eiusmodi animalia transformatos , id quod supra Cap. I. Sect. II. §. X. notavimus e Hadr. Relandi L. II. de Relig. Mohammed. p. 134. sq.

(**) De cognomine Bedae Venerabilis Epistolam vide Anonymi, in Observ. Select. Nic. Hier. Gundlingii T. I. p. 161. sq. cuius Autor post varias coniecturas invertas illam tandem laudat , qva propter singularem sanctitatem cum morum, tum officii cognomen hocce illi datum fuisse asseritur.

end of page 52 footnotes.

start of page 52 main text (1/2 of page 52/64).

(48)

§ XXI

In this our work has hitherto been occupied, in order to demonstrate the Existence of this cult, and to inquire a little more carefully into its nature and quality. Therefore, we will be able to sail to the harbor in seconds without delay. We join accordingly.

CHAPTER THREE

Section I. morals.

§ I.

Let us note first of all the great cunning of the old serpent (*) the Devil. Here, when he saw the plan, men made in the image of God under the form of serpents, to plunge each one into the abyss, nullified by the Protevangelium about the crushing of the serpent's head by the seed of the woman i. e. It was given to Christ to perform, moving the stone, so that the promise of that blessed seed would not only be completely forgotten in the minds of mortals, but the very serpents of God would come under the reproach of God. Whereby he renewed the destruction inflicted upon the human race in Paradise. Rightly therefore the Venerable () Bede in Luke XI. [Tom. II. Oper. p. 101.] he judged, that the mighty man had set his weapons in his hands, and that the people had been deceived by him.**

end of page 52 main text (1/2 of page 52/64).

start of page 52 footnotes (1/2 of page 52/64).

(*) The devil comes to S. Pagini under the name of the dragon, or serpent, because of his great cunning and desire to do harm, vid. John Botsacci Moral He was laughing. p. m. 974. Reign of Fesselius Devil mystic P. I. page 480 sqq. Not only among the Christians, but also the Persians and other inhabitants of the world are designated by this term, vid. Tom. Hyde de Relig. Vet. Cap. of the Persians III. The Arabs call the serpent Satan, and the Zabs believed that the demons were transformed into animals of this kind, that which above Chap. I. Sect. II. § X. we noted from Hadr. Reland L. II. of Relig. Mohammed. p. 134. sqq.

(**) On the surname of Bede, see the Venerable Epistle to Anonymous, in Observ. Select Nic. Yesterday Gundlingii T. I. p. 161. sqq. the author of which, after various inverted conjectures, at last praises her, that it is asserted that on account of her singular sanctity, as well as of manners, as well as of office, this nickname was given to her.

end of page 52 footnotes.

Start of page 53 main text (1/2 of page 53/64).

(49)

Recte quoque Bernhardus, Serm. 3. de Sept. Panibus, nunc aperte, nunc violenter, nunc occulte, ac fraudulenter, semper tamen malitiose, & crudeliter Sotanam agere, monuit. [Conf. Es. XXVII, I. 2. Corinth. XI, 3.]

§. II.

Incimicitias, quas Deus inter serpentem, & mulierem posuit, Genes. III, 15. (*) non ad serpentem naturalem, sed Diabolum pertinere vel ex hoc, quem descripsimus cultu serpentum patet. Quod enim Dei instar veneror, istud odeo non prosequor, dictat enim homini natura Deum esse diligendum. Excipis, & Diabolum a quibusdam vel ideo honorari, no noceat? respondeo, Cacodaemonem ab Idololatri ejusmodi pro Autore & principe omnis mali haberi, cultumque nefandum non ex amore quodam, sed timore potius servili profluere. Duo enim cum Manichaeis admittunt principia bonum & malum, prius non posterius amore dignum judicant. Serpentes praeterea semper pro fausto, & felici omine priscis fuerunt.

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§. III.

end of page 53 main text (1/2 of page 53/64).

Start of page 53 footnotes (1/2 of page 53/64).

(*) Quemadmodum Christus non proprie dicti serpentis caput contrivit : ita inimicitiae quoque ad eundem minime pertinet Hoc Deus juxta sententiam [B. Lyseri voluit dicere : Tu Satan tenes homines jam captivos , ut sint tuae tyrannidi subjecti , sed praedico tibi , non perpetuo eos retinebis , sed sient liberi , ita , ut sint aperi tui hostes futuri Comment. in h. l. p. m. 273. Conf. Dn. D. Joh. Henr. Maji Theol. Prophetic. P. I. p. 262. sq. maxime Reverendi Dn. M. Caroli Gottfr. Engelschallii meditationes ad dicta Geneseos illustriora , p. 54. Theophil. Alethaei Grundliche Erlauterung, T. I. p. 89. sqq. Eodem nobis cum argumento utitur Jacobus Basnagius Antiqvitis Judaic. T. I. pag. 367. Addimus experientiam contra secus sentientes militare. Est enim serpens Sinensibus auspicatum animal , Andr. Mulleri Specimina Sinica, pag. 51. Pleni , inquit , Draconum & Serpentum sunt libri Sinensium , Brachmannum aliorumqve. Apud Indos circulatores docent serpentes varios ad sonos musicos in publico saltare , vid. Olai Borrichii Dissert. Academ. cura Severini Lintrupii editas Tom. II. Diss. XII. quae agit de specie Serpentis , quae Evam decepit.

End of page 53 footnotes

Start of page 53 main text (1/2 of page 53/64).

(49)

Bernhardus, Sermon 3. of Sept. He admonished Panius to deal with Sotana, now openly, now violently, now secretly, and fraudulently, yet always maliciously and cruelly. [Conf. You are. 27, 1. 2 Corinth. XI, 3.]

§ II.

Enmities, which God placed between the serpent and the woman, Genes. 3, 15. (*) It is clear from this that we have described the worship of snakes that it does not belong to the natural serpent, but to the Devil. For I do not want to follow the example of God, for man's nature dictates that God is to be loved. Do you accept, and is it not harmful for the Devil to be honored by some or for that reason? I answer that the Cacodaemon is regarded by such idolaters as the author and prince of all evil, and that the evil worship proceeds not from any kind of love, but rather from servile fear. For two, with the Manichaeans, admit the principles of good and evil, and judge worthy of love first, not afterwards. Moreover, snakes have always been auspicious and lucky omens of the ancients.

end of page 53 main text (1/2 of page 53/64).

Start of page 53 footnotes (1/2 of page 53/64).

(*) Just as Christ crushed the head of the serpent that is not properly said: so also enmity does not belong to the same. This God according to the sentence [B. Lyseri wanted to say: You, Satan, are already holding men captive, so that they may be subject to your tyranny, but I tell you, you will not keep them forever, but they will be free, so that they may be openly your future enemies. in h. l. p. m. 273. Conf. Mr. D. Joh. Henry Maji Theol. Prophetic P. I. p. 262. sqq. most Reverend Dn. M. Charles Gottfr. Engelschalli's meditations on the illustrious sayings of Genesis, p. 54. Theophilus Alethei Grundliche Erlauterung, T. I. p. 89. sqq. Jacobus Basnagius of Antiquitis Judaic uses the same argument for us. T. I. page 367. We add the experience of fighting against those who feel differently. For the serpent is an animal favored by the Chinese, Andr. Muller's Chinese Specimens, p. 51. He says, "The books of the Chinese are full of Dragons and Serpents, and the Brahmanas of others." Among the Indians the circulators teach different snakes to dance to the sounds of music in public, vid. Olais Borrichius Dissert. Academia. edited by Severinus Lintrupius Tom. II. Diss. XII. what he does about the appearance of the Serpent, what deceived Eve.

End of page 53 footnotes

Start of page 54 main text (1/2 of page 54/64).

(50)

§. III.

In Cornu aureo (*) Danico ejusque circulo primo infans nudus duobus circumseptus serpentibus conspicitur. Quam figuram Olaus Wormius in Responsione de cornu aureo ad Licetum ita explicavit, ut initium vitae humanae parum a bestiarum miseriis differre, gentiles innuisse, putaverit. Nos exinde conjicimus, a tenera aetate infantes serpentibus vovisse superstitiosos veteres, & ad eam demum devenimus meditationem, homines a pueritia & ineunte adolescentia diabolici serpentis insidiis expositos vivere. Videamus ergo, ut Juventus nostra mature Christum discat, qui caput serpentis infernalis conterit, seque nostrum non modo, sed etiam seminis nostri Deum perspicue professus est.

§. IV.

Posito, Gentiles sub serpentis simulacro Deum invisibilem adorare voluisse , non tamen excusandi forent , Deus enim Exod. XX, 4. 15. severissime idololatriam hanc prohibuit. Ita autem ex loco citato argumentamur : Qvi noluit concedere , ut sculptile , aut ulla figura , quae in caelis desuper, & quae in terra infra , & quae in aquis sub terra effingatur , ille etiam nullum vivum animal, qvocunqve nomine veniat, in Dei vicem adoptari voluit , atqvi Deus optimus - - -

(continued on page 55 main text)

end of page 54 main text (1/2 of page 54/64).

start of page 54 footnotes (1/2 of page 54/64).

(*) De vetustissimo pariter , ac preteiosissimo isto cornu, a virgine rustica A. 1639. in via publica maegeltunderensi erperto, primus observationes suas publici juris fecit A. 1641. Olaus Wormius, Medicus, & Philologus celeberrimus , qvi A. 1654, cum Fasces Rectorales Academiae gereret, diem suum obiit. Hunc exceperunt Paulus Egardus , Envaldus Nicolai Randulfus , Petrus Wistrupius , Thomas Bartholinus, Trog. Arnkiel, de qvibus plura vide apud Joh. Mollerum in Isagog. ad Histor. Chersones. Cimbric. P. I. Cap. IV. p. 28. sq. Act. Erud. Lips. 1704. p. 333. sq.

Novo eoque satis curioso Commentario Cornu hoc famosissimum adornabit , a virorum modo laudatorum sententiis discedet , & nova plane methodo figuras ibidem obvias explanabit M. Georgius Sonnerupius, prout Novellis literariis Lipsiae hebdomatim prodeuntibus An. MDCCXV. M. XLVII. p. 374. certiores facti sumus. Differt vero Tunderense ab Oldenburgico, de qvo multa fabulosa tradidit Herm. Hamelmannus in Chronico Oldenburgico , vid. Arnkiel von guldnen Horn Cap. V. p. 20. sqq.

end of page 54 footnotes

Start of page 54 main text (1/2 of page 54/64).

(50)

§ III.

In the Golden Horn (*) Danish, in the first circle, a naked child is seen surrounded by two snakes. Olaus Wormius, in his reply to Licetus about the golden corny, explained this figure in such a way that he thought that the beginning of human life differed little from the miseries of beasts, hinting at the Gentiles. From this we conjecture, that from a tender age, children have vowed to snakes, and the superstitious old men have come to this meditation, that men from childhood and early youth live exposed to the snares of diabolical serpents. Let us see,

then, that our Juventus early learns of Christ, who will crush the head of the infernal serpent, so that not only ours, but also our seed's God is clearly professed.

§ IV.

Assuming that the Gentiles wanted to worship an invisible God under the image of a serpent, they would not be excused, for God Exod. XX, 4. 15. He forbade this idolatry most severely. And we argue thus from the passage quoted: He refused to grant that a graven image, or any figure, which is in the heavens above, and which is in the earth below, and which is in the waters under the earth, should be fashioned, that also no living animal, by whatever name, should come in the place of God He wanted to be adopted, but God is the best - - -

(continued on page 55 main text)

end of page 54 main text (1/2 of page 54/64).

start of page 54 footnotes (1/2 of page 54/64).

(*) On this very oldest and most precious horn, taken from a rural virgin A. 1639. in the public road of Maegeltundersen, he first made his observations of public law A. 1641. He was wearing the ribbons of the Rector of the Academy, and died on his day. He was received by Paulus Egardus, Envaldus Nicolaus Randulfus, Petrus Wistrupius, Thomas Bartholinus, and Trog. Arnkiel, about which see more in Joh. Mollerum in Isagog. to Histor. Chersones. Cimbric P. I. Cap. IV. p. 28 sqq. Act. Erud. Lips 1704. p. 333 sqq.

M. Georgius Sonnerupius will embellish this most famous commentary with a new and rather curious Commentary, he will depart from the opinions of men just praised, and in a completely new method he will explain the figures encountered there, according to the Literary Novels published weekly in Lipsiae, An. 1815 M. 47 p. 374. we have become more certain. But the Tunderense differs from the Oldenburg, about which Hermes has handed down many legends. Hamelmannus in the Chronicle of Oldenburg, vid. Arnkiel von Guldnen Horn Cap. V. p. 20. sqq.

end of page 54 footnotes

start of page 55 main text (1/2 of page 55/65).

E. Moncaej i igitur errorem errant, (*) qvotqvot ? Idololattras excusant ex hoc capite , qvot non serpentes , sed sub eorum specie Deum verum coluerint.

§. V.

Dantur pro Christiani , qui sese certo modo cultus Serpentum reos faciunt ! Tunc enim serpenti antiquo gratum offerunt sacrificium, quando prudentiae spiritualis [*] obliti , nimis callidi & astuti sunt in peccatis excusandis, [] celandis , & committendis. Serpentum instar sinuosi sunt, cum crimina perpetrata confiteri debent.**

G 2

§. VI.

end of page 55 main text (1/2 of page 55/64).

Start of page 55 footnotes (1/2 of page 55/64).

(*) Francisco Moncaejo, cujus Aaron purgatus in omnium manibus versatur , Paulus Boudot, Theologus Parisiensis , Joh. Boucherus, Canonicus Tornacensis , Jac. Gretserus, Gaffarellus, Jesuitae , e recentioribus, Herm. von der Hardt, alique portentosi ingenii Critici assentuntur. Notamus hac occasione, Moncaejum ingeniosae utut falsae illius opinionis Auctorem minime esse , ex putidis Rabbiorum lacunis bibit , & cum Rabbi Raschi , & Zennorennae vitulis aravit. Eadem fere excusatione Pontificii utuntur, praetendentes, se non imagines argenteas vel ligneas, sed Sanctos, quorum speciem mentiuntur , non crucem , sed Christum crucifixum venerari : verum destruxit speciosam hanc exceptionem Petrus Jurieu preservatif contre le Changem. de Relig. Art. VI. p. 141. sq. conf. Les Entretiens des Voyageurs sur la mer [1704. iterata vice edit.] P. I. p. 98. sq.

[*] De prudentia christiana bene egerunt Dn. D. Buddeus Instit. Theol. moral. P. II. p. 472. sq. B. Schomerus, Theol. Moral. Cap. XX. p. 446. B. Joh. Bened. Carpzovius , P. VI. Homil. Funebr. pag. 462. B. Joh. Schmidius , in Tractatu, cujus titulus : Christliche Weissheit. B. Danhaeus , Lac Catechet. P. VIII. p. 521. sqq. Dn. Carolus Godofr. Engelschall. in Homilia Metanoetica ad Ps. XC, 11. 12. 13. Dresd. 1711. habita , & qvi primo loco nominandus erat. Dn. D. Michael Faertschius , in Diss. Theologica , de Excessibus in Pietatus Studio , Jen. 1708. §. XIII. sq. p. 17-25.

[**] Protervis hominibus nihil solennius est, quam peccata excusare, qua re se ipsos tamen vehementer decipiunt, I. Joh. I, 10.
(continued on page 56 footnotes)

end of page 55 footnotes

start of page 55 main text (1/2 of page 55/65).

E. Moncaejj therefore errs in error, (*) what is it? The idolaters excuse themselves from this chapter, that they worshiped the true God, not serpents, but under their guise.

§ V.

Christians who make themselves guilty of the worship of Serpents in a certain way are given away! For then the serpents of old offer a welcome sacrifice, when spiritual prudence [*] is forgotten, they are too clever and crafty in excusing, [] concealing, and committing sins. They are as winding as serpents, when they must confess the crime's they have committed.**

G 2

§. 6.

end of page 55 main text (1/2 of page 55/64).

Start of page 55 footnotes (1/2 of page 55/64).

(*) Francisco Moncaejo, whose cleansed Aaron is in the hands of all, Paul Boudot, Theologian of Paris, Joh. Boucherus, canon of Tornacensis, Jac. Gretserus, Gaffarellus, the Jesuits, from the more recent ones, Herm. von der Hardt, and other critics of portentous genius, agree. We note on this occasion that Moncaeus uses his genius to be by no means the Author of that false opinion, he drank from the filthy ponds of the Rabbis, and plowed with Rabbi Raschi and the calves of Zennorena. The Popes use almost the same excuse, pretending that they worship not silver or wooden images, but Saints, whose appearance they lie, not the cross, but Christ crucified: but Peter Jurieu preservatif contre le Changem destroyed this beautiful exception. of Relig. Art. 6. p. 141. sqq. conf. Les Entretiens des Voyageurs sur la mer [1704. he eats again and again.] P. I. p. 98 sqq.

[*] Regarding Christian prudence, Dn. D. Buddeus insisted. Theol. morality P. II. p. 472 sqq. B. Schomerus, Theol. Moral Chapter 20 p. 446. B. Joh. blessed Carpzovius, P. VI. A man funeral page 462. B. Joh. Schmidius, in a Treatise, whose title is: Christliche Weissheit. B. Danhaurus, Lac Catechet. P. VIII. p. 521. sqq. Mr. Charles Godofr. Engelschall in the Metanoetic Homily to Ps. XC, 11. 12. 13. Dresden. 1711. habita , &, which was to be named in the first place. Mr. D. Michael Faertschius, in Diss. Theological, on Excesses in the Study of Piety, Jen. 1708. XIII sq. p. 17-25.

[**] Nothing is more solemn for cruel men than to excuse their sins, and yet they greatly deceive themselves, 1 Jn. 1, 10
(continued on page 56 footnotes)

end of page 55 footnotes

start of page 56 main text (1/2 of page 56/64).

(52)

§. VI.

**Obstupescimus , quotiscunqve legimus, Gentiles veteres splendida
Templa in serpentum gratiam adornasse , qvale vero de illis iudicium
feremus , qvi serpenti antiqvo e caelo relegato , Apocal. XII , 9. cor
suum dicant , utqve efficaciter in illo [*] operetur permittunt ? Nonne
illos tremendum Dei iudicium feriet , qvod Apostolus minatur, I. Cor. III,
17.**

§. VII.

Qvi serpentum instar proximum laedunt , & veneno calumniarum]]
inficiunt , Diabolo gratum faciunt , & longe deteriores sunt Ethnicis ,
qvi cultus saepissime memorati se reos constituerunt.**

§. VIII.

end of page 56 main text (1/2 of page 56/64).

Start of page 56 footnotes (1/2 of page 56/64).

Graviter de ista malitia conqvesti sunt Theologi nostri, vid. B. Christ. Scriver. Seelenschatz , P. III. Conc. II. B. Schomer. Theol. Moral. p. 455. M. Jacobi Nichtige Feigen-Blatter , aliosqve in Unschuld. Nachrichten , An. 1708. p. 415. citatos. [*] Obsessionem spiritualem innimus , qvam non eo qvo Willh. Cowardus , sensu adstruimus , qvi in The just Scrutiny s. scrutinio exacto Londini prodiit 1706. in 8.] Diabolum non corporaliter , sed per virtutem spiritualem homines obsidere statuit. Datur utiqve obsessio corporalis post Christi passionem & resurrectionem non adeo freqvens , ab hac tamen differt spiritualis , cujus formam Theologi recte consistere dicunt , tum in propinquiore substantiae Diaboli ad animam ipii adessentia , Luc. XI, 24. 26. tum in efficaci & ad quaevis vitia impellente ἐνεργεῖα [news] . Propinquirem asserimus Diaboli praesentiam , non tamen intimam , i. e. talem , qua corpori anima , materiae forma praesens est. Hic pertinent loca Scripturae sacrae , Luc. XXII, 3. Eph. II, 2. 2. Corinth. IV , 4. 2. Tim. II, 26.

[**] Calumniatorum symbolum sunt serpentes , [vid. Laur. Beyerlingi , Theatr. Vit. Ham. T. VII. p. 201. Furetiere Diction. Univers. T. III. Artic. Serpent.] Turpe sane vitium calumnia , cujus rei olim stigmatem litera , nimirum K notabantur. Ita enim Cicero pro Roscio : Crura quidem vobis nemo suffringet , fed si ego hos bene novi , literam illam , cui vos usqve eo inimici estis , ut etiam eas omnes aderitis , ita vehementer ad caput assigam , ut postea neminem alium fortunas vestras accusare possitis.

end of page 56 footnotes (1/2 of page 56/64).

start of page 56 main text (1/2 of page 56/64).

(52)

§ 6.

We are astounded, wherever we read, that the ancient Gentiles adorned splendid temples in favor of serpents, but what kind of judgment shall we pass upon them, as the serpents of old banished from heaven, Apocal. 12, 9. let them say their heart, so that they allow [*] to work effectively in it? Will not the terrible judgment of God strike them, which the Apostle threatens, 1 Cor. III, 17

§ VII.

Those who, like a serpent, injure their neighbour, and infect them with the poison of slander, make the devil agreeable, and are far worse than the ethnics, whose worship has been most often mentioned and they have made themselves guilty.

§ VIII.

end of page 56 main text (1/2 of page 56/64).

Start of page 56 footnotes (1/2 of page 56/64).

Our theologians were gravely convicted of this malice, vid. B. Christ. Write Seelenschatz, P. III. Conc. II. B. Schomer. Theol. Moral p. 455. M. Jacobi Nichtige Feigen-Blatter, others in Unschuld. Nachrichten, An. 1708. p. 415. cited.

[*] We deny spiritual obsession, which is not what Willh. Cowardus, in the sense we set forth, that in The just Scrutiny s. the exact scrutiny came out in London in 1706. in 8.] The devil decided to besiege men not physically, but by spiritual virtue. It is given in any case that bodily obsession after Christ's passion and resurrection is not so frequent, yet it differs from this spiritual one, the form of which theologians rightly say consists, and also in the nearer substance of the Devil present to the soul of the devil, Luke. 11, 24. 26. both in effectual and impetuous to any vices ἐνεσγεία [news] . We assert a nearer presence of the Devil, but not an intimate one, i. e. such as the soul is present to the body in the form of matter. Here belong the passages of the sacred Scriptures, Luke 22, 3. Eph. II, 2. 2 Corinth. IV, 4. 2 Tim. II, 26

[**] Serpents are the symbol of slanderers, [vid. Laurel Beyerlingi, Theatr. Vit. Ham. T. VII. p. 201. Furetiere Diction. Universe T. III. Artic. Serpent] Disgraceful indeed, the slander of vices, the letter of which was once the stigma of the matter, was of course marked by K. For thus Cicero says to Roscius: ``No one shall suffer your legs," if I know them well, that letter, to whom you are enemies

at all times, so that you also adhere to them all, I will so vehemently hold them to the head, that afterwards you may accuse no one else of your fortunes.

end of page 56 footnotes (1/2 of page 56/64).

start of page 57 main text (1/2 of page 57/64).

(53)

§. VIII.

Qvi famulos famulasque perfrictae frontis , i. e. homines in Deum & proximum injurios (*) sobolique tenerae scandala objicientes sponte in aedibus suis alunt, impietateque eorum delectantur, dummodo Oeconomica rite peragant , tam exosi sanctissimo Deo sunt , quam gentiles , qui serpentes domesticos colebant, laetissimisque ferculis ab illis praegustatis perfruebantur, qvin illo anno omnia sibi prospere eventura sperabant, [vid. Laur. Beyerling. Theatr. Vit. Hum. T. VII. p. 201. sq.] Sed vela nunc contrahamus, tandemque portum respiciamus ! Coronidis tamen loco miscellanea quaedam bona cum Lectoris venia de serpentibus annectamus , quae per me alto supercilio contemnat, quisquis hujusmodi non delectatur.

Sectio II. Miscellanea.

§. IX.

Serpentes ad longaevitatem [*] conducere Veteres putabant , Lotichius Nobilem nominat , qvi carne serpentina quotidie vescebatur & summam ad canitiem , vitam suam producebat ,
(continued on page 58 main text)

End of page 57 main text (1/2 of page 57/64).

start of page 57 footnotes (1/2 of page 57/64).

Piscosae volucris calumniatores similes sunt , cui rostrum duorum palmorum aequae pene tota longius est , & simul acutissimum , vid. Dreisel. T. I. Oper. pag. 1093. Egregie , & ad nostram mentem [Dn. D. Majus , P. I. Oecon. Jud. div. p. 499.] mendacia , blasphemiae , calumniae sunt viperini partus orti , & prognati ex antiquo serpente Diabolo , Dracone volante , & in corda se infinuante operanteque [insert greek words] . Conf. Matth. III, 7.

(*) Regius Vates Ps. CI, 4. cecinit : Cor perversum recedet a me , malum non agnosco. Ad quae per verba B. Geierus Comment. in Psalm. p. m. 1825. sequentia notavit : Ministerio pravorum uti hand licet : recedat a te. Sicut Jacobi Josephique servitia secum serebant benedictionem (Gen. XXX, 28. XXXIX , 3.) ita maledictio abesse nequit a Satanae mancipiis , si eadem in domo

adhibeamus nostra. Multum valet Exemplorum efficacia , arcendi igitur sunt e familia vitiosi servi servaeque , vid. Dn. Christop. Sam. Martini , Dissert. de Vi seu Efficacia Exemplorum , Lips. 1686. §. VII.

end of page 57 footnotes (1/2 of page 57/64).

start of page 57 main text (1/2 of page 57/64).

(53)

§ VIII.

Which servants were the servants with their foreheads pierced, i. e. men who insult God and their neighbor (*), throwing mild scandals at each other, feed them voluntarily in their houses, and take pleasure in their impiety, provided that they carry out their finances properly, they are as exasperated to the most holy God, as the Gentiles, who worshiped domestic serpents, and enjoyed most happily the dishes prepared by them, who that year they hoped that everything would be successful for them, [vid. Laurel Beyerling. Theater Vit. Hum. T. VII. p. 201. sq.] But let us now draw up the sails, and at last look at the port! Nevertheless, in the place of Coronides' miscellany, let us attach some good things, together with the Lector's pardons concerning serpents, which he despises through me with a high brow, for he is not pleased with such things.

Section II. Miscellaneous

§ 9

The ancients thought that snakes were used for longevity [*] , Lotichius mentions a nobleman who fed on serpentine flesh every day and produced his life to the point of grayness,
(continued on page 58 main text)

End of page 57 main text (1/2 of page 57/64).

start of page 57 footnotes (1/2 of page 57/64).

They resemble the slanderers of the fish-bird, whose beak is almost the whole length of the bird by two palms, and at the same time very sharp, vid. Dreisel. T. I. Oper. page 1093. Eggregiously, and to our mind [Dn. D. Majus, P. I. Oecon. Jude division p. 499.] Lies, blasphemies, and slanders are born of the viper, and begotten of the ancient serpent, the Devil, the flying dragon, and those who work themselves into the hearts [insert Greek words]. Conf. Matt. III, 7

(*) Regius Vates Ps. Cl, 4. sang: A perverse heart departs from me, I do not recognize evil. Commentary on the words of B. Geierus. in Psalm p. m. 1825. He noted the following: It is permissible to use the hand of the wicked in the ministry: let him depart from thee. Just as the services of Jacob and Joseph sowed a blessing with them (Gen. 30, 28, 39, 3.), so the curse cannot be absent from the servants of Satan, if we apply the same in our own house. The efficacy of examples is of great value, therefore they are to be kept from the family of vicious servants, vid. Mr. Christopher Sam. Martini, Dissert. on Vi or the Efficacy of Examples, Lips. 1686. VII.

end of page 57 footnotes (1/2 of page 57/64).

Start of page 58 main text (1/2 of page 58/64).

[vid. Christ. Lehmanni Theatr Curiosor. in Promontorio Misnia, Cap. II. P. XI.] & ex eo Tenzel. [Curieus. Biblioth. I. Reposit. p. 517.] Eadem de mulieribus Italis nonnullis memoriae prodidit, Happelius [T. II. Relat. Curios. p. 229.] (Relationes Curiosae issue 1)

§. X.

De lapillis in serpentum quorundam capitibus latentibus, varia tradiderunt Physici. Multi inter fabulas eosdem referunt , neque in serpentibus reperiri, sed arte confici asseverant. Tavernierii (*) verba e Tomo II. Itinerarii adscribam : Les Indiens sur le rapport de leurs faux prestres disent qu' elle se forme sur la teste de certains serpens : mais la verite est qu' elle se forme sur la teste de certains serpens : mais la verite est qu' elle se fait d' une certaine composition que peudegens scavent.

(continued on page 59)

End of page 58 main text (1/2 of page 58/64).

start of page 58 footnotes (1/2 of page 58/64).

[*] Variis modis longaevitati studuerunt miseri mortales. Audiamus Cl. Gottl. Sam. Treuerum An. 1712. cum Sereniss. Brunsvicensium Dux Antonius Ulricus octogesimum aetatis annum ingrederetur , sequentem in modum disserentem : Eant alii multisque immensae senectutis adsequendae subsidiis se jactent , glorientur cum superbis Sinae incolis de radice excellentissima ad vitam longaevam faciente , & ab Imperatore Chinensi sub initum hujus seculi Gallorum monarchae commendata, gratulentur sibi cum Helmontio de inventione arboris vitae , cujus usu terminos mortalitatis transgredi liceat : Placeat iis Cardani aqua caelestis , Cartesii diaeta mirifica , Bencilonii Juliiqve lactis liquor vivificus, Angliqve cujusdam fides vel potius imaginatio miraculosa iis probetur ; adeant cum Hispanis Bojucam Indiae Occidentalis Insulam fonte perenni nobilissimam , cujus fonte reparari iuventutem tradiderunt , utantur demum infinitis

Chymicorum arcais , quibus impendentem vitae Catastrophen effugere, vel in seriora ad minimum tempora differe allaborarunt , nihil certe , nihil agunt isti ; & ex arena expectant semina , vid. Lunigii Orat. Procer. Europea P. III. pag. 574. Animalia longaeva e. g. cervos, serpentes ad vitam conferre longaevam per Sympathiam, Henr. Corn. Agrippa de phil. occulta cap. XV. p. 25. existimat.

(*) Tavernierii itinera multa recondita , & vulgo ignorata comprehendere , artesque & secreta quaedam Turcarum feliciter aperire Conr. Sam. Schurtzfleischius Epist. Arcan. P. I. pag. 23. fatetur. Celeberrimus iste veri demum in itinere a patruale circumventus omnibusque opibus exutus misere periit , vid. Tenzelii Colloq. menstr. An. 1689. p. 1106.

end of page 58 footnotes (1/2 of page 58/64).

Start of page 58 main text (1/2 of page 58/64).

[see Christ Lehmann's Theatr Curiosor. in Cape Misnia, Cap. II. P. XI.] and from him Tenzel. [Curious. Biblioth. I. Reposited. p. 517.] Happelius [T. II. It relates I am curious. p. 229.] (Curious Reports Issue 1)

§ X.

Physicists have given various accounts of the stones hidden in the heads of certain snakes. Many among the fables relate the same, that they were not found in serpents, but that they were made by art. Tavernier's (*) words from Tome II. I will add to the itinerary: *The Indians on the report of their false priests say that it is formed on the head of certain serpents: but the truth is that it is formed on the head of certain serpents: but the truth is that it is certain composition that few people know.*

(continued on page 59)

End of page 58 main text (1/2 of page 58/64).

start of page 58 footnotes (1/2 of page 58/64).

[*] Wretched mortals studied longevity in various ways. Let us hear Cl. Gottl. Sam. Treuerum An. 1712. with Serenity. Antonius Ulricus, duke of Brunswick, was entering the eightieth year of his age. with Helmontius concerning the discovery of the tree of life, by the use of which it is permitted to transgress the bounds of mortality: May the heavenly water of Cardan be pleasing to them, the miraculous diet of Descartes, the life-giving liquor of Bencilonius Julii, the life-giving liquor of milk, and the faith of a certain Englishman, or rather the miraculous imagination, be proved to them; let them go with the Spaniards to the island of Bojuca in the West Indies, to the most noble fountain of the perennial, at whose fountain they

delivered their youth to be repaired; let them use the infinite chests of Chemists, with which to escape the impending Catastrophe of life, or at least toil in more serious times to postpone them, they certainly do nothing; and they wait for the seeds from the sand, vid. Lunigii Orat Procer. European P. III. page 574. Long-lived animals e. g. deer, serpents to give long-lived life by Sympathy, Henr. Cor. Agrippa de phil. hidden chapter 15 p. 25. he thinks.

(*) Tavernieri's many hidden and generally unknown itineraries to be comprehended, and the arts and secrets of some of the Turks to be successfully opened Conr. Sam. Schurtzfleischius Epist. Mysteriorum P. I. page 23. he admits. At length this most celebrated man of truth perished miserably on the journey, surrounded by his cousin, and stripped of all his wealth, vid. Tenzelii Colloq. period An. 1689. p. 1106

end of page 58 footnotes (1/2 of page 58/64).

Start of page 59 main text (1/2 of page 59/64).

Elle est souveraine pour querir la morsure des animaux venimeux :

Sila partie qui a este offensee n' est pas en tantee , il y faire une petite incision a finque lesang en sorte , & alors on y applique la pierre , qui attire tout le venin quis' amasse tout autour , & elle ne tombe que lors qu' elle l'a attire entierement. Conf. Journ. des Scav. An. 1677. T. V. p. 246. sqq. Happelii Relat. Curios. T. 2. p. 79

§. XI.

De prodigiosae magnitudinis serpentibus Rob. Knox in descriptione Insulae Zeylon , & Kircherus (*) in China illustrata p. 202, 203. mira referunt, eosque Cervos cornibus munitos deglutire posse, asseverant , licet cornua ista saepiuscule corpus bestiarum perforent, perniciemque illis accelerent. Eo pertinent , quae memorat Autor Voyage au Tour du monde (Amstelod. 1716. in 8.) T. I. pag. 91. de genere Serpentum in Brasilia Liboia dicto XXX. pedes longo & integrum capreolum uno rictu deglutiente. Dubitat de veritate huius rei Celeberrimus Ludolpus Lib. I. Hist. Aethiopicae Cap. XIII. neque nos tam rude ista arripimus , sed cervos potius exugendo & diminuendo devorare, credimus , quod Kircherus l. c. diserte affirmare videtur. Conf. Tenzelii Colloq. menstr. 1689. p. 786. sq.

§. XII.

Inter animalia [*] nociva , ob venenum , qvo mordendo vulnera inficiunt, & cruciatus exquisitissimos, imo mortem interdum laefis accelerant, referuntur.

end of page 59 main text (1/2 of page 59/64).

start of page 59 footnotes (1/2 of page 59/64).

(*) Recordamur h. I iudicii, qvod de Kircheri eiusque scriptis Rich. Simon, Nouvell. Bibliothec. Choisie, T. II. Cap. IV. tulit. Agnoscit nimirum exquisitas & eruditas observationes in scriptis huius viri dari , ast desiderat soliditatem , cum insolentium rerum nimis studiosus fuerit. Interdum nomin credulus fuisse, videtur , cuius rei fidem faciet historia iucunda a Celeberrimo Menckenio de Charlataneria Erudit. pag. 38. sq. allata. Musaeum ipsi erat rarissimis , exoticis , Physicis & Mathematicis rebus , inprimis iis , qvae Antiquitatum Cultoribus lucem faenerabantur , refertum, cuius descriptionem Philippus Bonanni An. 1709. in fol. edidit , vid. den Neuen Bucher - Saal, P. V. p. 249. sqq.

[*] Dantur animalia multa venenata , rapacia hominiquē prima fronte nociva , -
(continued on page 60 footnotes)

end of page 59 footnotes (1/2 of page 59/64).

Start of page 59 main text (1/2 of page 59/64).

It is sovereign to seek the bite of poisonous animals:

If the part which has been offended is not in tamee, a small incision is made in it so that the blood comes out, & then the stone is applied to it, which attracts all the venom which collects all around, & it only falls when that she stretched him completely. Conf. Journal des Scav. An. 1677. T. V. p. 246. sqq. Happelius reports. I am curious. T. 2. p. 79

§ XI.

On snakes of prodigious size Rob. Knox in his description of the Island of Zeylon, & Kircher (*) in China illustrated p. 202, 203. They relate strangely, that they asserted that they could swallow deer fortified with their horns, although these horns often pierce the bodies of beasts, and hasten their destruction. To this belong what the Author Voyage au Tour du monde (Amstelod. 1716. in 8.) T. I. pag. 91. of a genus of Serpents in Brazil called Liboya 30 feet long & swallowing a whole roe with one grin. The famous Ludolpus Lib. doubts the truth of this matter. I. Hist. Ethiopian Cap. XIII we do not seize these things so rudely, but rather devour the deer by stripping and diminishing them, we believe, as Kircherus l. c. seems to affirm eloquently. Conf. Tenzelii Colloq. period 1689. p. 786 sqq.

§ XII.

Among animals [*] noxious, on account of the poison with which they infect wounds by biting, and the most exquisite tortures, nay, they sometimes hasten death by wounds, are mentioned.

end of page 59 main text.

start of page 59 footnotes (1/2 of page 59/64).

(*) Let us remember h. 1 of the trial, which is about Kircher and his writings Rich. Simon, Nouvel. Library Choisie, T. II. Chapter IV. took Of course he recognizes the exquisiteness and learned observations to be given in the writings of this man, but he longs for solidity, since he was too interested in unusual things. It seems that he was at times credulous in name, as the interesting story of the famous Menckenius learns about charlatanism will testify to this fact. page 38 sqq. brought The museum itself was filled with the most rare, exotic, physical and mathematical objects, especially those that lent light to the Cultivators of Antiquities, the description of which Philippus Bonanni An. 1709. on fol. he published, vid. den Neuen Bucher - Saal, P. V. p. 249. sqq.

[*] Many poisoned animals are given, rapacious and harmful to mankind first, - (continued on page 60 footnotes)

end of page 59 footnotes (1/2 of page 59/64).

Start of page 60 main text (1/2 of page 60/64).

(56)

Est illud venenum succus flavidus aut sub lingua , aut ipsis dentibus in vesicula vel sacculo quodam latitans. Ita cum recentioribus Physicis affirmanus , aut erramus , vid. Richard Mead Explication mechanique des Poisons. Et conf. Journ. des Scav. 1709. p. 370. Novembr. 1705. Mens. Octobr. p. 1075. Joh. Linderi Exercitat. de Venenis ingenere , & inspecie , & conf. Journ. des Scav. 1708. Mens. Mart. pag. 574. sq. Dantur in America serpentes virus pestilentissimum evomentes , sed a natura matre provida vel Deo potius universi hujus parente ac opifice tntinabulis quasi instructi , ut antequam advolent, audiri & evitari possint a viatoribus. Galli eos vocant Serpens a Sonnette. Lege Furretieri Dict. Univ. Tom. III. Artic. Serpent. Oligeri Jacobaei Musaeum Regium (Hafniae edit. 1696. fol.) P. I. Sect. V. Est in Solo Congi serpens mire virulentus , sed tanto cum strepitu procedit , ut continuo audiatur , eoque nullo quid negotio periculum evitet, imo venenatissimum interimat serpentem. Strepitus vero ille incessus , ut Petro Jarrico traditum de serpentibus Bambae agenti provenit ex

concussione lagenulae, quam in cauda accepit , Gerg. Joh. Vossii verba sunt , de Orig. & Progress. Idolol. Lib. IV. Cap. LIX. p. 115. Neque huius generis serpentibus Septentrionales plagae carent , observarunt tamen curiosi viperas in istis regionibus repentes non tanta copia veneni scatere , nec corporibus reliquorum animalium tot detrimenti inferre posse , siquidem eodem adversus morsus serpentinos & insultus febriles tanquam antidoto utantur. Adscribam quae Mr. de la Roche ex Transactionibus philosophicus Anglicanis , An. 1714. Tom. I. Angloise , P. I. e literis cotton Matherii pag. 103. sq. excerpsit.

Ils (Serpens a Sonnettes) se tienten en hyver dans les fentes de rochers in accesibles, ils en sortent au prim temps. Comme ils sont alors axtrement foibles, on tache de les de truire La Vessie du Fiel de ces Serpens est dans ce temps - - - la pleine d'un suc acide de coleur d'Azur.

end of page 60 main text (1/2 of page 60/64).

start of page 60 footnotes (1/2 of page 60/64).

e. g. Tarantula , Scorpio , Basiliscus (cuius descriptionem ex aspectu oculari Mr. de Monconnys , in Itinerario P. I. pag. 35. ex Edit. Junckeri dedit) Lupus marinus &c. ex quibus Athei & Naturalistae ansam Bonitatem Numinis blasphemandi aut de eadem plane dubitandi arripunt. Sed minime utlitate carent ista animalia , praebent enim usum Medicum , & Theologicum. Communesfaciunt nos peccati & lapsus. Et ponas , homini nulli usui esse , quomodo probabis reliquis creaturis non aliquo , licet nobis incognito modo , prodesse posse ? vid. Mr. Martin Traite , de la Religion naturelle , Cap. V.

end of page 60 footnotes (1/2 of page 60/64)

Start of page 60 main text (1/2 of page 60/64).

(56)

That poison is a yellowish juice, hiding either under the tongue, or in the teeth themselves, in a kind of vesicle or pouch. Thus, with modern physics, we are affirmed, or we are mistaken, vid. Richard Mead Explication mechanique des Poisons. And conf. Journal des Scav. 1709. p. 370. November 1705. Mind. October p. 1075. Joh. Linderi Exercises. of Venenis to generate, & inspect, & conf. Journal des Scav. 1708. Mind. March page 574 sqq. In America there are snakes vomiting the most pestilential virus, but provided by mother nature, or rather by God, the parent and worker of this universe, as if equipped with tentacles, so that before they fly, they can be heard and avoided by travelers. The

French call them Serpents from Sonnette. Read Furretiere Dict. Univ. Tom. III. Artic. Serpent Oligeri Jacobaei Musaeum Regium (Hafniae edit. 1696. fol.) P. I. Sect. V. There is a wonderfully virulent snake in the Solo Congi, but it proceeds with such a noise that it is immediately heard, and with that it avoids danger without any effort, nay, it kills the most venomous snake. But the noise of that movement, as reported by Peter Jarric about the snakes acting on Bamba, resulted from the concussion of a bottle which he received in the tail, Gerg. John These are the words of Vossius, from Orig. & Progress. Idol Lib. IV. Chapter 50 p. 115 Nor are plagues lacking in the North with snakes of this kind, yet the curious have observed that vipers in these regions do not shed so much venom, nor can they inflict so much damage on the bodies of other animals, since they use the same as an antidote against snakebites and feverish attacks. I will write what Mr. de la Roche from the Philosophical Transactions of England, An. 1714. Tom. I. Angloise, P. I. from letters cotton Matherius pag. 103. sqq. picked out. They (Rattlesnakes) live in the winter in the crevices of inaccessible rocks, they come out in the spring. As they are then extremely weak, we try to destroy them. The Bladder of the Blight of these Serpents is at this time - - - full of an acid juice of the color of Azure.

end of page 60 main text (1/2 of page 60/64).

start of page 60 footnotes (1/2 of page 60/64).

(continued from page 59 footnotes)

- e. g. Tarantula, Scorpio, Basiliscus (whose description from the eye view of Mr. de Monconnys, in the Itinerario P. I. page 35. from Edit. Junckeri gave) the sea wolf &c. from which Atheists and Naturalists take the snare of blaspheming the Goodness of God, or of doubting it altogether. But these animals are in no way lacking in utility, for they provide medical and theological uses. They make us common with sin and the fall. And if you suppose that it is of no use to man, how will you prove that it cannot be useful to the rest of the creatures, even if in a way unknown to us? saw Mr. Martin Traite, de la Religion naturelle, Chap. V.

end of page 60 footnotes (1/2 of page 60/64)

Start of page 61 main text (1/2 of page 61/64).

(57)

On exprime ce suc dans un Verre , mais il est si spiritueux , qu'il s' evaporerait bientôt , si l' on ne prenoit le soin de couvrir le Verre sur le champ. En suite on mele cette liqueur avec une certaine quantite de Chaux pilee , ou avec de la Farine du Pais , & c' est un bon remede

pour la morsure de ces serpents. Il est bon pour toutes sortes de Fievres.

§. XIII.

Remedium adversus serpentum morsus cor serpentis est. Haud gravabimur Baronis de Valuasor verba e Parte I. der Ehre des Herzogthums Grain, ejusque Lib. III. Cap. XXXVIII. latino idiomate Benevolo Lectori communicare. Eripias matutino tempore ante quicquam cibi, quam capias e serpente vivo cor, istudque omni absque mora devores, & deglutias aquae frigidae portione, quantum cochlear capere potest, addita: Et per totius vitae spatium ab omni serpentum vel morsu vel insultu eris immunis, sine periculo potius, & laesione illos capies, & crepundiorum instar in manibus gestabis. Experimentum hoc, pergit Auctor, in me ipso & aliis probatissimum inveni. Quae dum scribo, recordari subit herbae Habessynicae, ea virtute praeditae, ut serpentes deterrimo toxico scatentes enervet, & in somnum profundissimum conjiciat, ut citra metum periculi vel laesionis tolli queant. Quin imo umbra plantae rarissimae viperas languidas & innocuas reddit. Radice illius, qui vescitur, medios inter serpentes ambulare, & anvillarum instar manibus eos tractare potest. Assazoe herbae huic nomen est, vid. Jobi Ludolfi Comment. ad Hist. Aethiopicam Part. I. Cap. IX. Forsan remediis ejusmodi Circulatores (*) & Circumforanei utuntur. Psyllos veteres plantam Assazoe non ignorasse, Ludolfus conjicit.

H.

§. XIV

End of page 61 main text (1/2 of page 61/64).

start of page 61 footnotes (1/2 of page 61/64).

(*) De circumsoraneorum & Empiricorum variis glaucomatibus vulgus allicientium origine, [vid. Barthol. Castelli, vel potius Jacobi Pancratii Brunonis Lexicon Medicum Artic. Agyrta.] De iis, qui carbonem ignitum ori intulerunt, ignemque comedere visi fuerunt, [vid. Journ. des Scav. T. V. An. 1677. pag. sq. p. 222. sqq.] Conf. si placet, quae de Circulatorum praestigiis e Joh. Bodini Dialogo de Rerum sublimium Arcanis T. III. Observationum Miscellaneorum pag. 106. notavimus, adde Wierum L. II. de Praestig. Daemonum. Cap. VI. pag. 120. sq.

End of page 61 footnotes (1/2 of page 61 footnotes)

Start of page 61 main text (1/2 of page 61/64).

(57)

This juice is expressed in a glass, but it is so spirituous that it soon evaporates if care is not taken to cover the glass immediately. Then this liquor is mixed with a certain quantity of crushed lime, or with flour from the country, and it is a good remedy for the bite of these snakes. He is good for all kinds of fevers.

§ XIII

The remedy against snake bite is the heart of the snake. We shall not be burdened with the words of the Baron de Valuasor from Part I. der Ehre des Herzogthums Grain, and his Lib. III. Chapter 38 to communicate the Latin idiom to the Benevolent Reader. Take it in the morning before any food, take the heart of a live snake, and devour it at every delay, and swallow a portion of cold water, as much as a spoon can take, adding: And for the duration of your whole life you will be immune from every snake or bite or insult, without danger rather, you will take them with a wound, and you will carry them in your hands like rattles.

This experiment, continues the Author, I have found most agreeable in myself and others. While I am writing this, it is necessary to recall the herbs of Habessy, which are endowed with the power to enervate snakes darting with poisonous terror, and to cast them into the deepest sleep, so that the fear of danger or injury on this side may be removed. Indeed, the shade of a rare plant renders vipers sluggish and harmless. By the root of that which feeds, he can walk among the serpents, and handle them with his hands like winches. Assazoe is the name of this herb, vid. Job Ludolfi's Commentary. to Hist. Ethiopian Part Chapter I 9 Perhaps the Circulators (*) and the Circumforanes use such remedies. Ludolf throws in that the old Psyllos were not ignorant of the Assazoe plant.

§ H. XIV

End of page 61 main text (1/2 of page 61/64).

start of page 61 footnotes (1/2 of page 61/64).

(*) On the origin of the Circumsoraneum and Empiricus, which attracted the people with various forms of glaucoma, [vid. Barthol. Castelli, or rather James Pancratius Bruno's Lexicon Medicum Artic. Agyrta] Of those who brought burning coals into their mouths, and who were seen to eat fire, [vid. Journal des Scav. T. V. An. 1677. page sq. p. 222. sqq.] Conf. if it pleases you, what about the tricks of the Circulators from Joh. Bodin's Dialogue on the Sublime Things of the Arcanum, T. III. Miscellaneous Observations p. 106. we noted, add Wierum L. II. of Prestige of demons Chapter 6. page 120 sq.

End of page 61 footnotes (1/2 of page 61 footnotes)

Start of page 62 main text (1/2 of page 62/64).

(58)

§. XIV.

Admiratione digna sunt, qvae Nicolaus Lemery , Traite Univers. de Drogues simples mises en Ordre Alphabetique (An. 1714. altera vice edit. in 4to.) Artic. Serpens p. 786. de angvibus, in monte Kupserberg (*) XXIV. lapides ab Holmia sito, refert. Dicit nimirum , eos colorem cupreum, rubicundum prae se ferre, fragili vero pelle, & nullo pene veneno instructos esse. Qvod si serpentes tales virga vel baculo ferias , vitri instar statim in frusta diffolvuntur , ita tamen, ut particulae fractae per longum temporis spatium sese moveant , & vitam retineant. Fides sit penes Auctorem , qui testem nullum allegat.

§. XV.

Ludolfus () I. c. Cap. XIII. varia de serpentibus veterum domesticis memoriae prodidit. Omni carebant veneno , pueris & mulieribus erant in deliciis , & harum mammas infantum ad morem sugebant. Serpentes in Insulia Formosa ita familiares sunt incolis, ut corpora eorum eingant, & vestimentorum instar legant, vid. Description de l' Isle Formosa en Asie , Amstelod. An. 1705. edit. & conf. Journ. des Scav. 1706. p. 153. sq.**

§. XVI

end of page 62 main text (1/2 of page 62/64).

Start of page 62 footnotes (1/2 of page 62/64).

Caeterum planta ista Abessynica , de virtute verbi divini nos commonefacere potest. Hoc si te munieris, ab infernalis serpentis insultibus venenoque illius tutus eris.

(*) A monte isto oppidum haud adeo splendidum in Normandia nomen suum sortitum, est probe secernendum ab alio in Silesia, Principatu nimirum Jauerensi pariter Kupferberg dicto.

(**) Vitam illustris viri Jobi Ludolfi , Christianus Junckerus , An. 1710. Lipsiae edidit. Sub vitae finem Saxoniae Ducum intimi Consiliarii dignitate gavisus est , Electori Palatino a Consiliis & directione Camerae fuit, Saxoniae vero Electorum negotia Residentis nomine Francofurti curavit, ibique An. MDCCIV. diem suum obiit Vir multarum rerum vasta scientia & notitia XXV. lingvarum supra vernaculam. Inter scripta ejusfacile eminet Commentarius ad Historiam Aethiopicam , An. 1691. in lucem prolatus , de quo Celeberrimi Actorum Eruditorum Lipsiensium Collectores An. MDCXCI. mens. August. p. 361. ita : Continet is non solum uberiores expositionem rerum ad Historiam Aethiopicam

ac descriptionem Aethiopiae pertinentium, & refutationem contratriorum cum documentis, spistolis, & actis publicis in primo opere promissis : Sed etiam multa singularia & quaedam place nova ad varias eruditionis partes spectantia - . Laudat eundem Schurtzfleischius P. I. Epist. Arcan. p. 138. sq.

end of page 62 footnotes (1/2 of page 62/64).

Start of page 62 main text (1/2 of page 62/64).

(58)

§ XIV.

They are worthy of admiration, such as Nicolaus Lemery, Traite Univers. de Drogues simples mises en Ordre Alphabétique (An. 1714. altera vice edit. in 4to.) Artic. Serpent p. 786. of snakes, on the mountain Kupserberg (*) XXIV. He reports that the stones were situated at Holmia. He says, of course, that they were of a coppery, red color, but of fragile skin, and that they were equipped with almost no poison. For if you strike such snakes with a rod or stick, they immediately break into pieces like glass, so that the broken particles move for a long time and retain life. Faith is due to the Author, who alleges no witness.

§ 15

Ludolphus () l. c. Chapter XIII He produced various memories of old domestic snakes. They were devoid of all poison, they were a delight to children and women, and they sucked the mothers of these infants to their custom. Snakes are so familiar to the inhabitants of the Insula Formosa, that they eat their bodies, and take them as clothes, vid. Description of l'Isle Formosa en Asie, Amstelod. An. 1705. edit. & conf. Journal des Scav. 1706. p. 153. sqq.**

§ 16

end of page 62 main text (1/2 of page 62/64).

Start of page 62 footnotes (1/2 of page 62/64).

Moreover, this Abyssinian plant can remind us of the power of the divine word. If you defend yourself against this, you will be safe from the attacks of the infernal serpent and its venom.

(*) From this mountain, a town not so splendid in Normandy, which took its name, must be well distinguished from another in Silesia, probably also called Kupferberg in the Principality of Jaueres.

(**) Life of the illustrious man Jobi Ludolfi, Christianus Junckerus, An. 1710. Published in Lipsia. Towards the end of his life he enjoyed the dignity of Privy Councilor of the Dukes of Saxony, to the Elector Palatine he was one of the Councils and direction of the Chamber, and he looked after the affairs of the

Electors of Saxony under the name of Frankfurt, where An. 1784 A man of vast knowledge and knowledge of many things died his day 25 languages above the vernacular. Among his writings, the Commentary on the Ethiopian History, An. 1691. brought to light, about which the Famous Collectors of the Acts of the Learned Lipsians An. MDCX1 mind August p. 361. thus: It contains not only a more abundant exposition of things pertaining to Ethiopian History and a description of Ethiopia, and a refutation of the contrary with the documents, letters, and public acts promised in the first work: But also many particulars and some new places concerning various parts of learning. He praises the same Schurtzfleischius P. I Epist. Mysteriorum p. 138 sqq.

end of page 62 footnotes (1/2 of page 62/64).

Start of page 63 main text (1/2 of page 63/64).

(59)

§. XVI.

Comitia serpentes annuatim celebrare creduntur. Auctor Holmiae literatae An. MDCCII. nunciabat, celeberrimum Regis Sveciae Archiatrum, Urbanum Hiarnae, elegantem Historiam convetuum horum anniversariorum quos serpentes e remotissimis septentrionis locis congregati iudicii solennis exercendi causa instituunt, meditari, sed illa, quod ego quidem sciam, nondum prodiit. Caeterum, de hisce comitiis ita fabulantur: serpens noxae cuiuscunque reus lapillos primum deglutire iubetur, tandem criminis post longum examen convictus, ad caput usque a reliquis devoratur.

§. XVII.

Sufficient nunc Miscellanae! Plura coacervare haud animus est. Forte & ista ad doctum Censorum palatum non sunt futura, qui Locos communes nos excussisse, clamabunt. Recte iudicabunt, neque tamen rem acu tangent. Non enim paginae Sectioni huic destinatae sufficerent, si omnia quae de serpentibus annotavimus, variisque Virorum doctissimorum e scriptis congegimus, huc transferre animus foret. Coronidis modo & Appendicis loco haecce adiicere, nimirum & delectare & prodesse voluimus, si potuimus, potuimus autem per Immortalis soliusque veri Numinis elementiam. Istud conterat Satanam serpentem antiquum sub nostros, omniumque Lectorum pedes, per Christum Semen mulieris!

End of page 63 main text (1/2 of page 63/64).

Start of page 63 footnotes (1/2 of page 63/64).

De tanto viro Simonius pro more inique iudicat, eumque Aethiopum opiniones ad Lutheranorum placita saepius detorsisse, queritur, sed rectius alii sentire dedicerunt, Ludolfumque primum linguae Aethiopicae inter Christianos magistrum, nec non virum meritis in bonas literas illustrem, & semper honoris

causa nominandum salutarunt. Plura de nostro dabunt Jac. Frid. Reimannus Hist. Liter. P. V. p. 538. sq. Biblioth. Nova Halensis T. I. p. 302. - - 321.

FINIS

End of page 63 footnotes (1/2 of page 63/64).

Start of page 63 main text (1/2 of page 63/64).

(59)

§ 16

It is believed that snakes are celebrated annually. The author of Holmia literata An. 1822 He announced that the most famous Archpriest of the King of Sweden, Urban Hiarne, would meditate on an elegant history of the convocations of these anniversaries, which the serpents assembled from the remotest places of the north for the purpose of exercising a solemn judgment, but that, as far as I know, has not yet come out. Moreover, they talk about these elections in this way: the serpent is first ordered to swallow the pebbles of each person who is guilty; finally, after a long examination, he is convicted of the crime, and is devoured by the head or by the remains.

§ 17

Enough of the miscellany for now! There is no desire to accumulate more. Perhaps these things will not come to the learned palate of the Censors, who will cry out that we have shaken our common places. They will judge rightly, yet they will not touch the matter with a needle. For the pages intended for this section would not be sufficient, if we were to transfer here all that we have annotated about snakes, and gathered from the writings of various learned men. In the manner of the Coronides and in the place of the Appendices, we wanted to add these things, of course, to please and to benefit, if we could, but we could only do so through the element of the Immortal and the true God. Let him crush the ancient serpent Satan under our feet, the feet of all the Readers, through Christ the Seed of the woman!

End of page 63 main text (1/2 of page 63/64).

Start of page 63 footnotes (1/2 of page 63/64).

Of such a man Simonius judgeth unjustly as usual, who is said to have often twisted the opinions of the Ethiopians to the pleas of the Lutherans, but others gave themselves to a more correct opinion, and Ludolf was the first teacher of the Ethiopian language among the Christians, and was also a man of merit in good letters, and they hailed him always to be named for the sake of honor. They will give more about our Jac. Frid. Reimann Hist. Lit. P. V. p. 538 sqq. Biblioth. New Halensis T. I. p. 302. - - 321.

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End of page 63 footnotes (1/2 of page 63/64).

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